



·UNIVERSITY OF ABERDEEN·
PRESENTED
IN 1918 BY
W. M. MACBEAN.



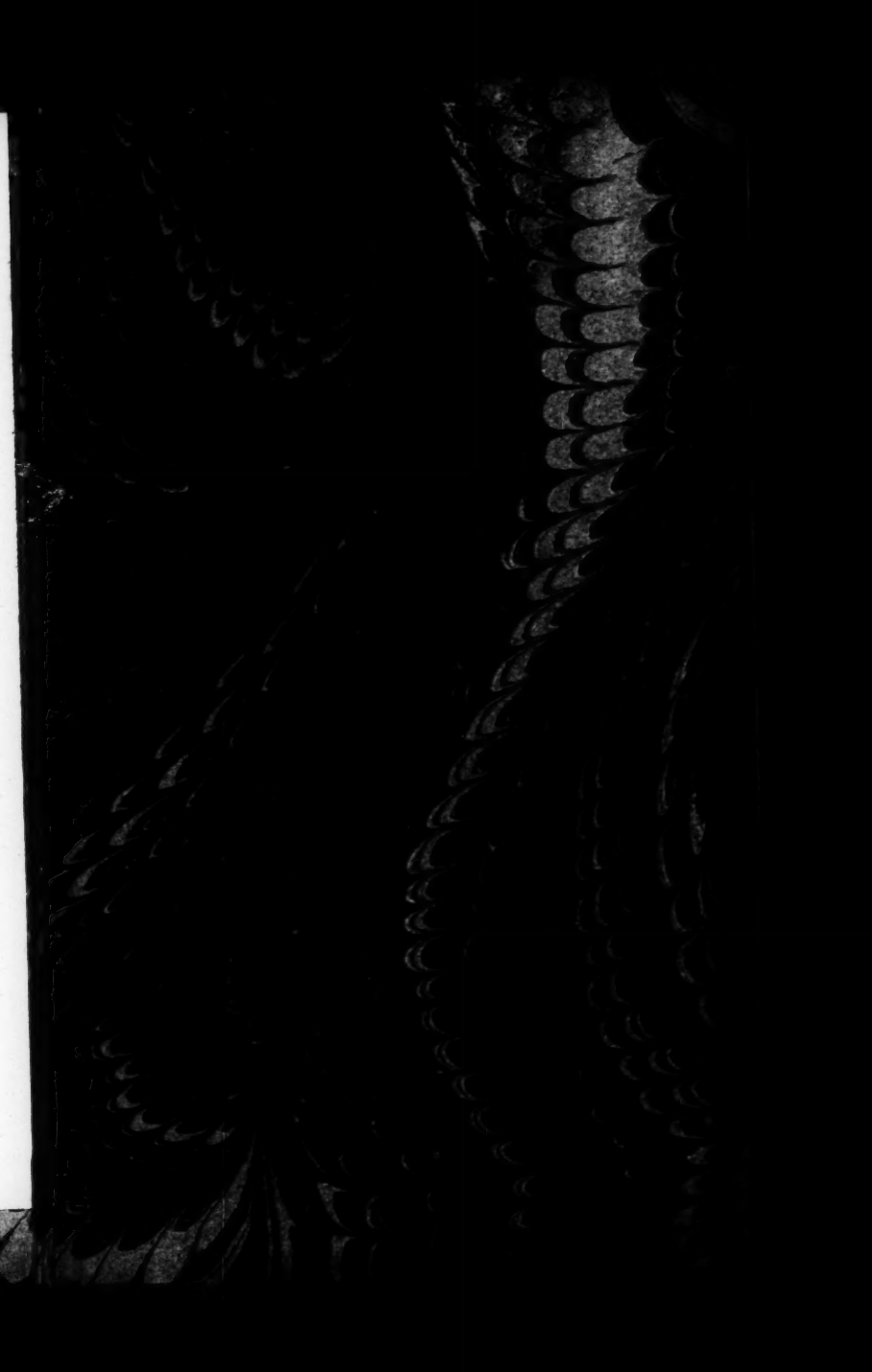
Bun



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Bun



From god alone my heart shall never seaver
 I le doe a peice of work shall stand in law for ever
 Therefore proud Lewis thou must understand
 God hath gaue me thy crown with his own hand



Blest be the Lord for this most wondrous work
 I have the glory of both pope and Turk
 And now my work is done from war to peace
 I will give god the praise and end my life in peace

Great Britain's Glory:

Properly call'd,

King WILLIAM

Proclaim'd the Second Time:

Or, The Last

Farewel to Great Babel.

Being an Explanation of *DANIEL*,
and the rest of the Prophets, who Pro-
phesied of **Popery's** utter Downfal in the
the latter Day, by the King of the *North*.

Delivered in Three Parts,

- I. Declaring our present King *William* to be
the very Prince that should come at the end of
the One thousand, Three hundred, Thirty five
Days, *Dan. 12. v. 12.*
- II. That this present War is by the Com-
mand of the Most High GOD, *Mar. 24*, from
the first Verse to the fifteenth.
- III. Firmly proving, That this Our present
King *William* is the King of the *North* ordained
to be the Instrument (under the Almighty) of
POPERY's utter Destruction throughout the
whole World, and Spreading the Holy Gospel
to all Nations, according to the *Holy Scriptures*.

*Written in Brauntry in Essex, by John Bundy,
a Young Student in DIVINITY.*

L O N D O N: Printed by *W. Onley*, for *Nicholas
Boddington*, at the *Golden-ball* in *Duck-lane*, 1696.



Advertisement.

I*N my Almanack for 1693. I have mentioned a Book, that I saw in Manuscript, which took notice of a Passage in Daniel, relating to the late Popish Reign, as the Author judged; about the number of Days foretold by the Prophet : To gratifie the Bookseller's Request, I do assure you this is that Treatise I then and there mentioned; now Printed with the Author's Name to it, under the Title of Great Britain's Glory, &c. and the truth of this is asserted, by*

J. Partridge.

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THE
EPISTLE
TO THE
Friendly Reader,
AND

All my Loving Friends and
Acquaintance, throughout their
respective Counties.

I Am very well satisfied, that many of
you, nay, I may say hundreds of mine
Acquaintance, hath earnestly expected
the former part of my Book long ago; and
indeed, I did expect, (had it been possible)
that it should have taken one Impression be-
fore the latter part had been added unto it;
but I could not purchase my desire, notwith-
standing the much trouble and labour in
writing; I perceive it is far more trouble to
get it to the Press, than it is to write, my
Works being objected in two respects:

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First, Some say, I am unfit to Write, by reason I am not Universally Learned.

Secondly, Others say, It is yet too soon to set forth such a Book.

Now these Objections putteth me in remembrance of that notable saying of the wise King, Eccles. 9. 16. *The poor Man's Wisdom is despised, and his Words are not heard.* But by reason I am not of an eloquent Speech, I was unfit to produce an Answer by Word of Mouth, but I hope my Pen will produce an Answer to both Objections. And,

First, To prove that it is not too soon to set forth such a Book.

It is never too soon to do good, it is never too soon to reveal the power of the Lord: Shall we still say we will not believe what the Lord hath spoken by the Mouth of his Prophets? Is it yet too soon to reveal the truth of the Gospel? Shall it not be revealed for fear Men will believe it? Shall we do as the Chief Priests would have done by *Lazarus*, when after Christ had raised him from the Dead, they consulted to kill him again, for fear all Men would believe in Christ, through his most marvelous Works.

Thus they consulted to kill *Lazarus* again, to blind the World of the Power of Christ in raising the Dead; so it would be by us at this time, if we bury or conceal, the fulfilling of these Prophecies, lately past, if we hide it from Men, or blind the World, from the wonderful Works of God, which are

now

to the Friendly Reader.

now lately past, according to the Word of God, spoken to us by his Prophets: It is more then robing of God of his Honour; it is robing of God of his Power; it is more than killing of *Lazarus*; it is killing all the Prophets; and what is it less than contemning the Gospel? If we conceal their Words fulfilled; we had as good burn the Bible, and say with the *Romans*, *It is a Book of Heresie*. We cannot expect, that the revealing of it will be any prejudice to either King or Nation; we cannot expect that God sent us Prophets to the intent we should be ashamed or afraid to reveal their Words fulfilled; we cannot expect that God lighted a Candle to hide it under a Bushel; if he did, why did Christ say, *Let him that readeth understand*? How can the Reader understand, except it be revealed? What did it avail the Eunuch, in reading, before *Philip* came to direct him, to the interpretation of what he read? Or what doth it avail our Nation to read the Prophecie of all the Prophets, except it be revealed when and where it was fulfilled? You may observe the most wonderful power and effect of Revelation; how wonderfully and how powerful it works in the Hearts of Men; no sonner had *Philip* entered the Chariot, and declared the Words of the Prophecie, but immediately the Eunuch believed, and said, *Here is water, what hindereth that I may not be Baptized*: How suddenly was there a change wrought in an Unbeliever? Would it not be the same at this time, were these things lately past revealed? The Nati-

on would surely believe and repent ; we can not expect that the revealing of these things would harden the Hearts of our Adversaries but more rather fill them with fear ; when Christ wrought many Miracles many believed, and those that believed not, were smitten with fear, as it is written, *But no Man laid hands on him for fear of the Multitude.* Thus you see, though they feared not God neither believed Christ, yet they feared the Multitude ; for why, those Miracles were of a double power, those Miracles caused more and more to believe, and also it wrought a double impression in the Hearts of Believers, and caused them to rejoyce with exceeding great Joy, and thus their rejoycing was the cause of the fear that fell on the Unbelievers, they feared the Multitude.

So it would be at this time, were these things disclosed, it would win Hearts every Day to King *William*, and increase the Joy of all true Subjects, and cause great fear to fall on all Rebels ; and therefore I suppose some say, It is yet too soon to publish this Book, for if this be done, and the World should know what is the Will of God, they would be past hopes of injoying King *James* any more, they would be past hopes of thinking to change Times and Dignities ; this, I say that Experience hath already shewn me, that it would cause great fear on all Rebels, and great Joy on all true Subjects ; but shall we seek to please Men rather than to obey God ? The Lord saith, *Declare it in Zion, Jer. 51. Vers. 10.*

Here

To the Friendly Reader.

Here are four things to be observed by this Word, declare it in *Zion*:

First, What we should declare.

Secondly, When it should be declared.

Thirdly, Where it should be declared.

Fourthly, Why it should be declared.

First, What we should declare: We should declare, That *the Lord hath raised up the Spirit of the King of the Medes, to destroy Babylon*, Jer. 51. Ver. 11. Now if you desire to know who is the King of the *Medes*, you may understand, that it is the King of the North; *The Destroyers of Babylon shall come from the North*, Jer. 51. Ver. 48. And again, *For out of the North there cometh up a Nation, which shall make her Land desolate*, Jer. 50. Ver. 3. Again, Ver. 9. *For lo, I will raise, and cause to come up against Babylon, an Assembly of great Nations from the North Country*; so it is certain, that this King of the *Medes*, is the King of these Northern Nations, of *Great Britain*, and this is the very thing which we ought to declare, as it is said expressly, *Declare it among the Nations, and conceal it not*, Jer. 50. Ver. 2.

Secondly, When it should be declared: It ought to be declared before it is finished; as the Word saith, *What the Lord hath purposed against Babylon, were it not the Will of God that it should be known, before it is fully accomplished, why does the Lord say, Conceal it not, when it is finished?* It cannot, nor will not be concealed, for the Works it
self

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self will declare it self, there needs no farther declaration, when it is finished, but before it is finished ; it is before it is finished that it ought to be declared, what the Lord hath purposed against *Babylon*, I shall give you many more Reasons for the same in the fourth Answer.

Thirdly, Where it should be declared : It should be declared in *Zion*, not unto one Nation alone, but unto Nations, as it is expressly said, *Declare it unto the Nations*, Jer. 50. Ver. 2. It is undoubtedly meant all Nations, for it is expedient that all Nations, Tongues and People, should understand what the Lord hath purposed against *Babylon*.

Fourthly and Lastly, Why it should be declared : It is expedient that *Babylon* should know the Day of her Destruction, before it is fully come, that it may not be said the Lord hath dealt ill with *Babylon*, that it may not be said, the Lord smiteth before he giveth notice, that it may not be said, had they known that destruction was so near, they would have repented, as *Nineveh* : Did the Lord give notice to *Nineveh* ? Did the Lord give notice to *Sodom* ? Did the Lord give notice to *Gomorrhah* ? And shall he not give notice to *Babylon* ? Did he not say to *Nineveh*, yet forty Days ? And shall he not say to *Babylon*, not yet another Year ? Did he not say to *Sodom*, yet three Days ? And shall not *Babylon* have a true account of the very Day ? Had not *Sodom* had timely notice, how should *Lot* have escaped ? Should the Lord destroy the Righteous with the Wicked, and shall not

to the Friendly Reader.

not *Babylon* have timely notice? How then shall the People of God come out of her? Does not the Lord call for them? Doth he not call with a mighty Voice, a Voice from Heaven, *Come out of her my People, that ye be not Partakers with her sins, and that ye receive not of her plagues, Rev. 18. V. 4.* Shall the Lord cry thus loud from Heaven, and shall not *Babylon* hear it? Shall they be called so many times, and will no Man deliver the Message? *Jeremiah* calleth time and time, he saith expressely, *Go forth, remove out of the midst of Babylon, Jer. 50. V. 8.* And again, he speaketh plainly, who it is that should go forth, *my People*; it is the People of God, that is required to go forth: *My People, go ye out of the midst of her, and deliver every Man his own Soul, from the fierce anger of the Lord, Jer. 51. V. 45.* Thus you see they have many Calls, that they may have timely notice to come out of her, that they may not be destroyed with the Wicked. Now for your farther satisfaction, I shall present you with one Phrase of Scripture more; that is, the opening of the Seals, *Rev. 6. V. 1.* You must observe, that all these seven Seals were, or are not to be opened before there is to be an account of every particular, but an immediate account at the opening of every particular Seal: *At the opening of the first Seal, the Voice said to John, Come and see, V. 1.* Now did *John* refuse to see, or not? Did he say, Let all be opened, and then I will see? Did he say, It is yet too soon to see? I say no, he did see immediately; the Word saith plainly,
And

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And I saw, and beheld, v. 2. Now when he saw, he revealed what he saw, he did not conceal it; until he had saw all; but as soon as he saw, he calleth unto us, the Spectators, to behold, *Behold a White Horse.* Again *V. 3.* at the opening of the second Seal, he is called again, *Come and see*; and again, he immediately seeth, and declareth what he saw, *V. 4.* *There went out another Horse that was Red.* Again, at the opening of the third Seal, the voice said again, *Come and see*: Now John was still obedient to the Call, he immediately saw, and declared what he saw, *Lo a Black Horse.* So likewise at the opening of the fourth Seal, and onward, he still saw, and declared what he saw, and not only see himself, but calleth unto us to see: (*Behold*;) *Behold a White Horse*: This White Horse is now gone forth, and also the Red Horse, whose Rider had Power to take Peace from the Earth; these, I say, are already gone forth, and calleth earnestly for our diligence in beholding the effects of their Works; now shall we still say, It is yet too soon to reveal this thing? Shall we conceal it any longer? I say no, the Lord saith plainly, conceal it not; for if this be concealed, How shall they know the time of their *Visitation*? If this be concealed any longer, all the Prophets were in vain? If this be concealed any longer, we have received the Word of God in vain? If this be concealed any longer, the Talent is hid in the Earth: Christ said, *If his Disciples should hold their Peace, the very Stones would cry aloud against them*: And if this should

should be concealed any longer, the very Stones would cry aloud against us; If this should be concealed any longer, the Curse of God is pronounced against us, *Thou wicked and sloathful Servant, out of thy own Mouth will I judge thee*; for why, If this be concealed any longer, the People of God will perish with the Wicked, and then their Blood will be justly required at our hands; if they perish in Ignorance, they are excusable, and the Lord hath performed the Works of a loving Father; he is excusable, therefore let us perform the Works of a dutiful Servant, that we may be excusable; let us send unto *Babel*, this greeting, *That the Lord is coming with utter Destruction, that the People of God may come out of her, and deliver every Man his own Soul*; and in so doing we may deliver our Souls, and be found faithful Messengers of the Lord. So hoping this may give all Men full satisfaction, that it is not too soon to publish this Book, I shall now proceed to the second Answer.

Why may not a Man lawfully Write, that is not Universally Learned? Doth the Lord at all times make use of Preachers for Penmen? Perhaps some Men may say, That Preachers being Universally Learned, are most fit for such a *Work*: How shall we conceive of this thing? Shall we all suppose a Preacher to be most fit? Shall we think to be more wise than God? Was it not *Wisdom* in God, to chuse *Moses* for a Penman, and *Aaron* for a Preacher? *Moses* was the first *Writer* that ever writ, and his Brother *Aaron* the

the first Preacher ; *Moses* was not of an eloquent Speech, he was unfit to Preach, yet God thought him most fit to write ; perhaps Men may think to the contrary, Men may think that a fine Tongue, a curious eloquent Speech, as *Aaron* had, might be most fit to write, but you see God thought the plain *Writer* most fit, and therefore he made choice of *Moses* to write ; and indeed, I suppose there may be some Reasons produced, to prove the plain *Writer* most fit : For in respect that the general part of the Bookbuyers, being in part unlearned, not understanding of many eloquent Speeches, the plain *Writer* is best ; for if a Book be adorned with many strange words, as *Hebrew*, *Greek* and *Latin*, it many times startles the Reader, and tho' it be an usual thing in those Learned *Writers*, to explain, or *English* their unknown words, it is not satisfaction to the Reader, the Reader is still doubting, that those unknown words are such as they are not ; he is not rightly satisfied with the true *English* or meaning of them, by reason he knoweth not the very words it self, in the unknown Tongue, therefore the plain *Writer* is most fit, to make a plain Book, and the plain Book is most fit for the Unlearned, and not at all offensive to the Learned ; for if they understand all sorts of Tongues and Speeches, there can be nothing found in the plain Book beyond their understanding ; therefore, I hope I shall have the consent of all Men, to let my Book pass plain through the Press, as it is most fit for most Mens Edification, and not unfit for any.

And

to the Friendly Reader.

And as it is most easie for the Reader, so it is most easie for the Writer, and all sorts of numbers falling so exact in their places, that it is done without any difficulty or doubting of the truth of it. I cannot but admire the care and diligence of many Men in times past, seeking all Ages since Christ, to find these several numbers of Days fulfilled, and never could any, or either of them bring any of these several numbers of Days to a full perfection; yet they rest themselves satisfied, saying, *We have found a Desolation at Jerusalem, which was near unto this Prophecie; we have brought it within a Year of this number of Days, and therefore it must be the same;* they might as well say, That God did not know justly, how long it would be; and that God did guess at the time, according as Man did vainly guess at the thing; for how vainly do Men seek to Jerusalem, for a Desolation that was to appear in this Nation? How vainly might the Wise Men have sought Christ in the North, when his Star appeared in the East? And how vainly have Men sought for this in the East, when we are plainly told, that it should appear in the North? But how vainly hath Mr. Petto sought the whole World for it, and found it not? He searcht for it lately, but not with diligence; had he searcht with diligence, it might have been found, for it appeared in the very time wherein he sought, and in the same Nation wherein he lived, being in the North, where we are told it should appear; How then could he overlook it? How was it possible he should

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should search and not find it? Shall we say it was so small it could not be discerned? Had it been greater, the Scriptures had not been true? How could we expect the Church to be totally shut up, when God hath said, *I have set an open door before thee, which no Man can shut*; but because he looked with an evil Eye, he discerned not the true Church; had not the Eye been evil, it might have been seen; or will you say, that God hath hid it from all Men, that no Man shall find it; I cannot expect that God hath hid it; for it is said, *That many shall run to and fro, and Knowledge shall increase*: Wherein should knowledge increase, if it were not to be found? Or, what availeth the increase of Knowledge, if no Man could obtain to the true knowledge? Or, what availeth the Prophecies of all the Prophets, if no Man could obtain to the true Knowledge of the fulfilling of their Prophecies? Did God thus labour in vain, to tell us of things which we never should perceive, or what was designed by God in sending us the Prophets, but that we should take a true account of the fulfilling of their words, and that by the performance of the same, we may justly say, *That God is true, and that the Prophets were true, and that the Scripture is true, and that God hath hid nothing from us, but hath revealed all things, for his own Glory and our benefit.*

I am fully perswaded, that the true knowledge will appear, and we may justly say, *That the Eye giveth Knowledge*: If then the Eye giveth Knowledge, we may now obtain

Know

to the Friendly Reader.

Knowledge, for we have seen this Desolation spoken of by *Daniel* the Prophet, stand in the holy Place 1290 Days, *Dan. 12. Ver. 11.* We have seen that Blessed Prince, that came at the end of the 1335 Days, *Dan. 12. V. 12.* We have seen the Sanctuary cleansed at the end of the 2300 Days, *Dan. 8. Ver. 14.* We have seen the 1260 Days of the two Witnesses Prophecy in Sackcloth, *Rev. 11. Ver. 3.* We have seen the Death of these two Witnesses, we have seen the Church driven into the Wilderness 42 Months; we have seen that Savage Beast that arose out of the Sea, make War with the Saints 42 Months; all these things we have seen since *Anno 1685*, and by the performance of what is past, we may give a true measure of time, for what is yet to come.

Now the two next things which we shall expect to see performed, is the return of the Church out of the Wilderness; and the Resurrection, or Restoration of the two Witnesses, *Rev. 11. Ver. 11, 12.* as long as these two Witnesses lieth dead, the Church remaineth in the Wilderness, but there is a time of Redemption for both, and both as one, the Church will be in the Wilderness 42 Months, which is three Years and an half, and the Witnesses lyeth dead three Days and an half, which is three Years and an half, the time being equal the things are both one, and will expire and end together; the place where these two Witnesses lyeth dead, and the time of their Restoration, I have shewn you in the latter part of my Book, I have given

The E P I S T L E

ven you sundry Proofs out of the Holy Scripture, that it will both appear in *Anno 1696*, therefore in vain do many say, *That if France be not conquered in this Year Anno 1693, it will never be done*; but I say, *It will not be done in this Year Anno 1693, nor in the next Year Anno 1694, for there is a time appointed when it will be done, and not before*; therefore I doubt not but I may positively say, *That in Anno 1694, our Armies will make a Descent into the French King's Nation, and in Anno 1696, it will be finished, and a Protestant Church restored in that Nation*: I have given you many Reasons for its performance out of the Scriptures, which is an undoubted Truth; I shall also put you in mind of a very notable Prophecy of that most notable learned Man in Astronomy, Doctor Lilly. It is certain that the Lord hath presented us with many Comets, and mighty ruling Planets, for a certain Testimony of what shall be performed; now you may find written in this Prophecy, *That when Henry shall be twice made King, France shall be Conquered by him at his second Ing:ess into that Nation*. This is a thing worthy of very good apprehension but we must be very careful of Mistakes here are two things to be considered; but in one of them many may be mistaken: So,

First, We shall consider when *Henry* shall be twice made King, it is certain that it was never performed since the Creation until this present time, neither is there any King in *Europe* of that Name at this time but our present King *William Henry*; this is the King
which

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which shall perform this Work, when he is twice made King, which is now performed accordingly, as I shall immediately shew you.

In *Anno* 1689, his Majesty was Proclaimed and Crowned according to the usual Custom of the Nation, as all other Kings formerly was Crowned at *Whitehall*, this was once; then upon the account for ever to be lamented in *Anno* 1694, at the Death of our Blessed Queen, all these three Kingdoms made their fresh Addresses unto His Majesty, of farther assurance of their Love, Zeal, and Fidelity in protecting His Majesty on the Throne; these fresh Acclamations being made by all Mayors, Sheriffs, Aldermen, and all Noblemen throught the whole Nation, from every City, or Burrough, doth justly attest a second time that His Majesty hath been made King, which being a thing that never was performed before this very Day, doth justly attest, that this is the *Henry* that should be twice made King, as you read in that Prophecy; and I hope the publishing of this Book or the like, will be a third and most glorious Coronation, by being thus gloriously Proclaimed and Crowned by the most Glorious Gospel: By being thus Proclaimed and Crowned, with and by the most Sacred Word of God; this, I say, will be properly called, *A Third, and most Glorious Coronation*; and indeed, more necessary and effectual than the former, to the wonderful satisfaction of the Nation, by being thus most Gloriously Crowned by the most Faithful
Word

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Word of God, and most Gracious and for ever certain Testimonies of the Scriptures, Ha
Now,

Secondly, We must consider when His Se
most Royal Majesty will make his second In-
gress into *France*; here may be a very great
mistake, and I suppose, hath already been Wh
the mistake of many, for many do suppose, is
that those several Voyages into *Flanders* hath All
been Ingresses into the *French King's Nation*,
but that is a very great mistake, for *Flanders* 7
cannot be imputed the *French King's Nation*,
neither is any of those several Voyages into
Flanders, proper to be called an Ingress; but The
you may remember, that in the Year Anno
1694, though indeed with very small success, It's
we made an Ingress into *France*, which is ve-
ry proper to be called the first; and I doubt
not but in Anno 1696, His Majesty will en- The
ter it again, with greater Forces than for-
merly, and wholly reduce that Nation from
Slavery, which will then be at his second In-
gress into that Nation, when he is twice made
King, according to Dr. Lilly's Prophecy;
which then both Lilly's Prophecies, and the
Holy Scripture will be fulfilled, which are b
both undoubtedly true.

Thus you see you have the Testimony
both of God and Man for its performance, All
therefore you ought to arm your selves with
patience, and be faithful, stedfast, valiant
and victorious, without fear or dread-
ing. Am

to the Friendly Reader.

for
ures, Had you now Faith, but like a Grain of Seed,
No other Witness you would surely need,
His Search well the Scripture, and your own Witstry,
It is the Word of God, which cannot lye.

reat
been What is it more, that God could e're have done,
ose, Then speak by Prophets, and his own dear Son,
nath All being Witnesses, which God most dearly
ion, loved,
ders Undoubtedly their Words are true, which
ion, are already proved.

into
but Therefore have Patience, yet another Year,
Anno Since your Redemption, now is drawn so near,
cess, It's he alone, that is God's faithful Friend,
s ve That will stand fast, until the very end.

oubt
en Therefore stand fast, and do not once more
for- from,
from And your Reward shall be, in Heaven a
f-In Crown,
made You shall not be retain'd in Purgatory,
cy; But be with Angels, surely Crown'd with
the Glory.

are
There is no difference in this very thing,
ony Between a private Centinel, and a King,
nce All are but Servants, and obey the Word,
with Sent down from Heaven, by our blessed Lord.

ian
ead And those are Rebels, which doth now refuse,
And doth the Lord's Anointed thus abuse,

Had
Seeking

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*Seeking their Native Nation to destroy,
By taking of the best of Princes Life away.
But God preserve him ever on his Throne,
And let the Gallows now receive his own.*

Yet I will not leave you altogether comfortless, I will present you with one remarkable token more, which may be great satisfaction unto you in the mean time: When you see our King doth mightily increase his Armies, you may justly conclude, That the time of the end is at hand; for it is written, *That at the time of the end, the King of the North, shall come upon the King of the South, with a very great and mighty Army, and with many Ships, and shall overflow and pass through his Countrey like a Whirlwind.* Now because the Word saith, *very great*, at the time of the end, we may justly expect, that at the time of the end our Armies will be much increased, from great to very great; the word *very great* is not pronounced till the time of the end, then it is said, *very great*, which signifieth much greater than formerly, not because the Lord delivereth by the Sword, or by Strength of Man, but by this the Lord will be glorified, for in respect that our small Army hath withstood the Enemy thus long, and the Enemy could not over power them, it will appear, that when our Armies are much increased, it will strike such terror to the Hearts of our Adversaries, that every Heart shall melt for fear, and every Knee shall tremble; and then it will appear in France, as it did lately in this Nation.

This

to the Friendly Reader.

This, I say, will be performed at the time of the end, we shall go with very great and mighty Forces, which I doubt not but will reduce the Nation, without shedding much Blood, according as it was in *England* at the time appointed for the end of this Desolation; but you see there is a time appointed by the Lord, for the end of all things, and before the time it cannot be done; therefore I hope this will give you much satisfaction, that you be not troubled, for in troubling your selves you much offend God: Remember Christ's words, he gave you a strict charge, *See ye be not troubled*, Mat. 24. ver. 6. for these things must come to pass, there is no resisting of these Wars, it must be so, it is the Will of God, therefore you ought to rejoyce, and not to be troubled.

I could present you with much more to this effect, but I shall not trouble you with so large an Epistle, by reason it is necessary that I speak a word or two to those which are mine Adversaries, the Dissenting Party: If I become their Adversary, as it is written, then I therefore become your Enemy, because I tell you the truth? *Gall. 4. Ver. 16.* But I hope you will not say, I render railing for railing, for it is not I that speak against you, but the Word of God; yet neither I, nor the Word of God is to be imputed railing, for I should that you consider what is meant by the word *Railing*; the word *Railing* is bound up heard finished in three things, *Railing, Backbiting and Slandering*, this is the full scope of this word *Railing*; yet it is to be feared,

B

that

This

The EPISTLE

that many account it railing when it is not; but if you desire to know what Railing is, I shall endeavour to shew you, Railing is when Men speak evil of their *Neighbour* without cause; this is Railing when you speak evil and slander a Man behind his Back; but speak not behind your Back, but write in a Book, to the intent to direct my Speech to your view, for it is impossible that I can speak Face to Face with all Men by word of Mouth or in any other way but by writing; therefore if I present it unto your view, and no more but the truth, it is neither Railing, Backbiting, nor Slandering: I could put you in remembrance of a very notable Discourse which I lately heard in a Barn by a *Presbyter* Minister, a *Londoner*, the chiefest Minister counted in this *Nation*; it will take too much time to rehearse the words, it being the full scope of his whole Sermon, but if I ever did hear Railing, I did then hear him abound much, both in Railing, Back-biting and Slandering; but it is not to be admired, to hear the Church, or the Ministers of the Church reviled, when you can daily revile the King's own Person, saying, *That he will ruine the Nation, by sending our Men and Money into another Land, when our Men might remain at Home, and spend their Money in our own Land.*

Oh ye wicked and perverse Generation! How can ye have such Expressions? Hath not the Lord required the Sword to go on from the *North* to destroy; ye do not consider that this is the *North*, and that the Sword

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must go from hence, it must not be kept at home, for the Lord hath commanded it to go forth; and you your selves can frighten our Nation, threatening a Sword and Destruction to come from the *North*; ye Hypocrites, is there any *North* in the World but this?

Where will you find any other *North*, to bring a Sword hither? There is no other *North* in the World but this, nor no Sword to prevail against this; therefore our Sword must go forth to destroy. But it is the policy of the Pope, when he cannot obtain a King to uphold *Popery*, then he sends his Jesuits to delude the Nation, perswading us to have no King at all; so to prevail in your purpose, ye speak evil of Dignities, saying, *Our King and Queen consulteth to ruine the Nation*; but I cannot think but ye speak without cause, for your Taxes have not been so great as the *Papists*; yet you see, that the *Papists* can pay our King's Taxes, and spare very great Revenues beside to send to the *French*, even to the fulfilling of this notable Text of Scripture, *Rev. 11. Ver. 10. And they that dwell upon the Earth, shall rejoyce over them, and be glad, and shall send Gifts one to another.* How manifestly hath this been performed by *England*, in their rejoycing at the destruction of the *French Protestants*, and in sending their Gifts to the *French King*; they grudge not to send their whole Estates, their Gold, their Silver, their Plate, their Corn, their Arms, and their Ammunition, and what not.

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All these things and many more might be mentioned, which they daily send, either private or publick, what they cannot conveniently send private, they pretend to send by way of Merchandise, or Traffick to other Nations, and when it is on Shipboard, they shall send Directions to the French, where and when they shall come and take such and such Vessels by consent; then to blind the World they shall blame the King and Queen, saying *The King consulteth to destroy the Nation; the Fleet lieth idie, or hide themselves, on purpose to give liberty to the French; and the Queen they say, regardeth nothing*: Thus they excuse themselves, and blame others, which are without blame, except it be for not Hanging such Villains.

But should it not be so, how should the Scripture be fulfilled? Yet these things do hearteneth the Nation, and causeth it to be much worse than it would be, but their Race is near run, the time of the end hasteneth for their Destruction, their rejoycing will soon be over, and then shall we rejoyce: Therefore my Friends be of good chear, and be faithful to their Majesties King William and Queen Mary; for it is daily seen, that they are faithful to us.

If you consider the trouble and danger that His Majesty doth daily undergo, for our safety and security, daily exposing his most Royal Person and Life, to the admiration of all Men; which is a sufficient Testimony both of their Faithfulness, and the Lord's Protection to His Majesty. For were it not through

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through a most wonderful Protecting-Hand of the most High God, his most Royal Person would undoubtedly have fallen into the hands of his Enemies, long ago.

Therefore, I say, be faithful and severe, in all that lies in your power to do; for all whatsoever you can do, can never give their Majesties satisfaction for their trouble and care which they have already taken over us; beside the Reproaches and Scandals their Majesties have already procured, for their most wonderful care; were these things duly considered, it were enough to stir up the Hearts of every true Subject, that should they but hear the least motion of Derision any more, breathing out of a Rebel's Mouth; I say, it is enough to cause the meekest Subject in the World to fly in a Rebel's Face, and rend his Tongue out of his Mouth, whilst he is uttering Rebellion.

Now in respect that I have spoken thus rashly, I doubt not but many will account me of a wonderful persecuting Nature, but if they do, they will do me much wrong; for I am fully perswaded, I am more sorry for them, then they are for themselves.

I desire not that any Hair should fall from their Heads, but rather, *That they would turn from their Wickedness and live:* But as the Proverb saith, *If ye tread on a Worm, he will turn.* The meekest Heart in the World, if he be faithful, can say no less; for Justice is bound up with the Cords of Severity; without Severity there is no Justice, the just God is full of Severity, and in regard that I

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have seen and heard so much Villany in the Nation, it is my Duty to shew them their Errors, and their Punishment justly due for their Wickedness; and if they repent and turn, they shall assuredly find favour; if not there are Powers above me to punish them: so I desire the most High God, to turn their Hearts, and give them Grace to repent with speed.

*No doubt but it's full time unto the Lord to call,
For when it's Ninety six, their Pride will have
a Fall.*

*If they did know what God had now in hand,
They would be subject to our King's Command:
They would rejoyce and gladly sit and sing,
All Praises due unto a blessed King:
By Day and Night they never would be seen,
But giving Honour, to both King and Queen.*

*The Author his Lamentation,
For a Disobedient Nation.*

A Government by States, they now be-
gin to crave,
The Laws of God are now condemn'd,
no King or Bishop they will have:
God grant such Rebels may at **U**rburn
Swing,
That would Destruction to our Nation
bring.

NOW I have took my Pen in hand,
It cause me for to grieve;
For People will not understand
The Age wherein we live.

They seem to be much discontent,
They cannot apprehend the thing;
They do their Cases still lament,
For losing of their Romish King.

They still desire, though in vain,
They are quite void of reason;
They dare not speak their Minds so plain,
For fear of this thing Treason.

The Author's Lamentation.

*Like to the Eunuch now they are,
They cannot understand;
They want a Philip to declare
What things are now in hand.*

Acts 8.
v. 30, 31.

*But here is none that will them shew,
In Ignorance they must remain;
Here is none strive the thing to know,
Although it is reveal'd so plain.*

*For all the Prophets you may see
Nothing but Truth that they did say,
This thing performed sure should be,
And finish in the latter Day.*

*Nay, Christ himself the thing did shew, Mat. 24.
In Daniel you may see it plain, v. 15.
When Popery should have its Overthrow,
And never more should rise again.*

*The Days are numbered to you, Dan. 12. v. 11.
That Popery in the holy place should stand,
Because you should be sure 'tis true,
That God hath took the Work in hand.*

*The Throne should surely be possess'd
By those that will his Laws maintain;
Nay, God himself hath call'd him blest, Dan. 12.
Therefore Rebellion is in vain. V. 12.*

*It is in vain for you to hope,
That e're King James will Reign here more,
It will not be long e're you'll lose your Pope,
And then you'll be contented sure.*

But

The Author's Lamentation.

But if you will not be content,
No Remedy I can you tell ;
We must obey whom God hath sent,
Though you resign your selves to Hell.

You shall no Masses now have read ;
Nay, do not think I tell a Story,
Your Jesuits no more shall plead
They pray you out of Purgatory.

If you cannot be assured
Of Heaven on this side the Grave,
After it cannot be procured,
In Hell your Portion you must have.

The Lord the reason fain would know, Isa. 1.
And willingly he would you turn ; v. 13.
Your Wooden Gods you must forego,
Or else in Hell you'll surely burn.

In vain is all your Oblation,
Appointed Feasts he cannot bear ;
Your Incense is Abomination,
The Lord himself does thus declare.

But now observe what the Lord doth say,
The words you may well understand ; v. 19.
If you'll consent and him obey,
You shall have the good of the Land. v. 16.

Your sins like Scarlet are you know, v. 20.
But if you will now wash them clean,

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They will a pear as white as Snow,
No Blemish then will there be seen.

If you refuse to observe the Word,
And in Rebellion still do stand,
Your Portion is the devouring Sword,
Ordained by the Lord's Command.

Therefore I pray you now take heed,
And do not your selves deceive;
But turn unto the Lord with speed,
And he will surely you receive.

For he is Gracious to be sure,
To those that will come at his Call;
But Rebels he cannot indure,
Be they either great or small.

Cease to Rebel against your King,
And you may enjoy your Land,
Or else at Tyburn you will swing,
I well do understand.

For now the latter Day is come,
As you may plainly see;
We will own no more the Pope of Rome,
There is no more room for he.

The Church shall now enjoy her own,
We'll fight for Liberty;
The Triple Crown, must now come down,
And hey Boys up go we.

The Author's Lamentation.

*The Presbyter have had their Song,
And eke the Papist too ;
But now I hope it will not be long
E're we may sing so too.*

*The Church shall be again refin'd,
As fine as fine may be ;
We shall have all things to our Mind,
Then hey Boys up go we.*

T H E

The Author's Advertisement

It is with great Pleasure that I
present to the Publick this
newly printed Edition of my
late published Works.

As I have been informed
that many of my Readers
have been desirous to see
these Works in a new
Edition, I have thought
it proper to add some
new Matter to them.



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T H E

PREFACE.

HOW little ſever our bleſſed Prince is eſteemed by many of this Nation, it ſeemeth to me he is the choſen of the Lord, and ordained of old, to be the King of the North, for the Deſtruction of Babylon, to give her the utter Down-fall in this the latter Day, as it doth appear by many eminent proofs of Scripture, that the time is now at hand, according to Chriſt's direction, Mat. 24. v. 15. Chriſt here affirms the truth of Daniel's Propheſie, ſaying, When ye therefore ſhall ſee the Deſolation ſpoken of by Daniel the Prophet, ſtand in the holy Place, let him that readeth underſtand: How could he ſpeak more plainly to this effect, but this Deſolation ſhould be the chiefſt and moſt eminent ſign of the thing which his Diſciples inquired after.

But we muſt conſider, That the Diſciples Requeſt was a twofold Requeſt; they inquired for both the Signs of the Deſtruction of Idolatry, and alſo of the End of the World: Now as this was a twofold Queſtion, their Answer was twofold; ſo in answer to the firſt Queſtion, he ſheweth them ſundry Signs.

First,

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First, *He declareth, That many false Christs, and false Teachers shall arise, and deceive many: And also he declareth, Wars, and Rumours of Wars, Nation against Nation, and Kingdom against Kingdom, and Pestilence, and Famine, and Earthquakes in divers places; and all these things we now see performed, which was Tokens of the destruction of that Idol Temple or Idolatry, whereas there should not be left one Stone upon another, sheweth, That there should not remain one Idol-Worshiper in the World, at the time when these things should come to pass: But for the end of the World he told them it was not yet: The end is not yet, Mat. 24. v. 6. Now you must consider, that all these Signs from the beginning of the Chapter unto the fifteenth Verse, were Signs of this Destruction; but the last and most eminent Sign he sheweth to be the Prophecy of Daniel, unto which Sign he exhorteth us to understand: Let him that readeth understand, v. 15. Here are several Observations to be taken from these Words, Whoso readeth, let him understand; let him be Old or Young, Great or Small, Rich or Poor, whoever it is that readeth this Portion of Scripture, let him understand.*

We ought indeed to give diligent heed to whatsoever we read, but these words are not usual throughout the whole Scripture, but in both these places, that this Desolation is spoken of, it is so written, both in this place here mentioned, and in the thirtieth of Mark, at the fourteenth Verse.

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You cannot expect that these Words were written in both these places as Cyphers, to stand for nothing, or not to be regarded; but it was Christ's Desire, that when the Days did appear, it should be made manifest to the World, that the World might know that the latter Day is come, that this Gospel shall be preach'd to the whole World, v. 14. And that our Nation might understand what we fight for, and how far we are to proceed in War; that we fight not for Laws and Liberty, Riches and Honour, through Pride and Ambition, as many do suppose we do; but it is by the Command of the most High God, to destroy this abominable Idol Worship, and to spread the Holy Gospel to all Nations, to every corner of the Earth.

Therefore it is proper and necessary that this thing should be revealed, notwithstanding the Lord's Sufficiency: The Lord indeed is sufficient to accomplish the thing, if we had never known nor heard of any such thing there was to be performed; but it was the Will of God to reveal it unto us, and that we should understand the very time and season, to prevent this murmuring, that we might know under whose Banner we fight; that we might go boldly to fight the Lord's Battel, and not to remain in ignorance, murmuring against the Lord's Works, as the Israelites did, unto their own destruction: The Israelites repented that they had not died in Egypt; and these Nations now repent that ever they took up the Sword: It is the Sayings of many, That they had better have died under the Hands of a Tyrant, than to bear the Sword against this French Tyrant.

But

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But let them beware least they fall into the same Condemnation, as did the Israelites; for there is yet the same God, and he hath yet the same Power; therefore if the Wine of the *Via*, produceth so sharp a Sword, in the Lord's Wrath, what will the Dregs produce to those that are thus concerned and troubled at the Works of the Lord; for assuredly the Dregs are reserved for them, only for those Murmurers, and undoubtedly will soon be poured forth; for now the Wine is already poured forth, we cannot expect but the Dregs will soon be cast forth also; therefore to prevent this murmuring and repining against the Will of God, these things ought to be revealed.

It is also necessary, that all Subjects should understand that our Blessed King William is a lawful King, and no Usurper, as Cromwell was; for there is not one among an hundred that own him to be a lawful King; many indeed are very glad, that we enjoy a Protestant Prince, to rule the Nation; but still are doubting that they offend God, in protecting him; therefore these things ought to be revealed.

And again, by this we see that our Scriptures are true, which have been so much condemned by the Romans, counting our Bible a Book of Heresie; but they speak according as they are taught by their false Priests; but now here is proof for the truth of the Gospel, which if they read and understand, it is sufficient to convince all the Romans in the World.

Therefore it is necessary to be revealed, and not to revile them with such deriding Songs and Fancies, calling them Jacobites, and many other
strange

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strange ways of Derision, before you give them a just reason for it, heaping up Coals to the Fire, when neither they nor you know the just cause of it.

I do believe that many of them, if they did rightly understand the thing, they wou'd soon repent and give Glory to God, according to that notable Text, Rev. 11. 13.

Therefore those that do own the Scriptures, and read it, and do not understand, or believe, are worse than the poor ignorant deceived Papists; for it is through ignorance that they stand for their Old King and Religion, because they know no better, and few are ready to instruct them; nay, I may justly say, more ready to prevent Instructions: Many Men at this time do not only neglect their own Duty, but they hinder others; they have Ears to hear, but hear not; they have Eyes to see, but see not; they have Hearts to understand, but understand not, lest they should believe and be converted, and the Lord should save them; thus the whole Nation remaineth in Ignorance, and no Man understandeth.

So now I shall give you some Motives, as touching what you should understand: You should understand, when it was that this Desolation did appear, spoken of by Daniel the Prophet, which if you number the Days of the Reign of our late King James, it will appear to be the same number of Days as this Prophet thus Prophesied, Dan. 12. v. 11, 12.

This Desolation hath been sought for in several Ages since Christ, but never was perfectly proved until this very time; it hath indeed been supposed to be the Destruction of Jerusalem, but

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but if you duly consider it, this number of Days, is many more Days then that Destruction; for that was but just three Years before it was restored again.

If then our Forefathers, through Obedience, were willing to believe a thing which differed more than half a Year of Days; consider with yourselves, whether you are not much to blame in not believing now the Lord hath wrought this great Work, and performed his Word to a Day in both numbers: I say, consider with yourselves, if ye still remain in unbelief, whether ye are worthy to partake of these Blessings, which will soon usher in by this blessed Prince, which was found worthy to obtain this Blessing, in fulfilling the Prophecy.

Truly I fear that many will fall short of enjoying these blessed and prosperous Days, through murmuring and unbelief; for if we still remain in unbelief, and account these Prophecies of no effect, we condemn not only the Prophecy, but the Word of God also; but we have not these Numbers only to treat upon, but many others both of Prophecy and Revelation; therefore it is a duty of high concern, to take a diligent view of these things performed, and though many eminent Writers hath been mistaken in the computation of time, it doth not give us any just reason to refrain writing at this time; for had these things been impossible to be revealed, why did this Book bear the Name of Revelation? or to whom is this Blessing imputed, Rev. i. v. 3. Blessed is he that readeth, and they that hear the words of this Prophecy: Who, I say, shall share in this Blessedness, if none could arrive

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at the knowledge of what they read, undoubtedly it may be obtained at this present time, though many have erred in times past, but we are to understand, that these Mysteries were sealed up, and could not be known until the Seals were opened, by which means it was hid from us only for a time, as other Prophecies were also, as witness this of Daniel, Chap. 12. v. 9. The words are closed up and sealed until the end of the time: What Man alive could break up the Seals of the most High God? None but the Lamb of God was found worthy to open a Seal, Rev. 6. v. 1. Could any fleshy Man discern these things, or direct unto it before the thing itself did make it manifest. So it is by all other Prophecies, and also by Revelation, no Man foreknoweth these things, or could direct to the beginning of these Sorrows; but now they are begun, it is manifest when they will expire and end: This Knowledge God hath granted unto Man, That those that are wise shall understand, Dan. 12. v. 10. And in another place he saith, Many shall run to and fro, and Knowledge shall increase; but were it not the Will of God, that these things should be revealed, before all these Troubles be past, what occasion would there be of this increase of Knowledge? But we are to understand, That the end of this Desolation, was but the beginning of Sorrows, Matt. 24. Therefore the Lord directeth us to increase of Knowledge at the end of this Desolation; by which we may justly direct to the end of those Persecutions, to the assistance and comfort of the Just, and also to the discomfort, dread and fear of the Wicked: But as long as the

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the Nation remaineth blind and ignorant on every side, the People of God remaineth in fear, and the wicked in boldness; but were these things manifest unto the World, our faithful Sword-bearers would be much imboldened, and our Enemies much discouraged, as it is spoken by the Prophet, Every Heart shall faint, and every Knee shall tremble: Perhaps many may say, That all the Advice or Instruction in the World, will not prevail: But cannot God himself prevail, by his Word it must be done? But God is just, God doth not first smite, and afterward give warning, but he first giveth notice, and immediately smiteth those that refuse Reproof.

Therefore these things ought to be revealed, that the World might know what is the Will of God, for the Lord sent us Prophets to no other purpose, but that their words fulfilled should be manifest to the World, or else we are not all benefited by them; they appear no more then a lighted Candle in a Dark-Lantern, or under a Bushel,

Great Britain's Glory:

OR, THE

LAST FAREWEL

TO

Great *BABEL*:

Being a

DIALOGUE

Between a

Dissenter and his Servant.

Servant. Good-morrow, Master.

Master. Good-morrow *John*,
you were stirring very early this Morning.

S. Truly I took very little Rest this Night.

M. What was the cause you could not
Sleep?

S. I could not but think of our Minister
yesterday.

M.

M. And how did you like him, I hope he hath wrought some great Work on you, which causeth you to break your Sleep, that is a very good sign of your Conversion?

S. No, truly I did not like him so well; it was not his good Works did trouble me, but his ill Doctrine; and truly I am fully convinc'd of hearing him any more.

M. Then I find you are clearly void of understanding, for he is as rare a Man as you shall hear.

S. No, I deny that; for I have travell'd fourteen Shires and Counties, and have heard many of this Sect, and of the Publick also; but this is the worst that ever I heard; nay, I cannot but think he was a Jesuite.

M. How can you have such ill thoughts of him? Do you think we are so weak to hear such wicked Persons?

S. I am sure there are some of that sort do teach in your Meetings, and I have heard the *Papist* brag that their Priests hath and do make very good Presbyter Ministers; tho' to both their shame and yours it may be spoken, that either of you should be deluded by those Deceivers, which will turn with the Wind, and be of any Religion for a time, and true to none: *They are spots in your Feasts, Clouds without Water, carried about with the Wind, Jude, v. 12. They are Raging Waves of the Sea, they are Wandring Stars, to whom is reserved the blackness of darkness for ever, v. 13. These are Murmurers, Complainers, v. 16. Makers of Sects, fleshly, not having the Spirit, v. 19.* that is meant not the true Spirit.

Spirit ; they are Mockers, Despisers of Dignities and Slanderers, and Makers of Sects and Divisions, creeping into Houses, leading silly Women captive, Preaching for hire, sometimes *Papist*, sometimes *Presbyters*, or *Quakers*, or *Baptists*, or *Independants*, or what not, and all for hire.

M. If you have known one or two such in your Travels, that does not prove all are such ; you ought not to condemn all for some ; for we know many are honest Men, which have liv'd by us all their Lives, and they perfectly hate a *Papist* or *Jesuite*, as much as you can do ; therefore what we do know we can boldly speak, but for Strangers they may be such as you speak of, and we know it not.

S. Now Jesuits are out of date,
 You do them quite disown,
 You say you do them perfect hate,
 Although it be well known,
 Into your Meetings they do slide,
 Tho' it be unaware,
 Where they bare all the Rule to guide,
 Therefore pray have a care.
 Those honest Men that you do know,
 You need not of them boast,
 For they will work your overthrow
 Since Jesuits rule the Roast.
 If they say a Drumstick is a Gun,
 Tho there be ne'r a hole,
 What e're they say it must be done,
 No Man dare them controul.

Those

Those pleasant Gardens you have chose,
 Gardens that have no Water;
 You'll surely be asham'd of those, *Isa. i. v.*
 Besides what follows after. *29, 30, 31.*
 The Strong shall be like Tow that burn,
 The Devil is the Spark,
 That did you from the good way turn,
 To lead you in the Dark.
 Your Portion will together be,
 If you will not turn,
 Unto all Eternity
 In Hells Lake for to burn.

I confess some of your Teachers may think they do well enough, they being deceived by some Jesuits which are crept in unawares, and instructs them according to their falsehood, they being perhaps Tradesmen, or Shop-keepers, which are of too low a degree of Learning, for so great a Work; and so they being deceived, *The Blind leads the Blind till both fall into the Ditch.*

M. O John, you are much out in your understanding, for he is a very sound Scholar, and he Preacheth Jesus Christ boldly and freely.

S. I do not deny but this Man that Preach'd yesterday, was a great Scholar, but I doubt he is one of these false Teachers, as Christ speaks of, which should Teach and Preach in his Name; insomuch, if it were possible, to deceive the very Elect; so he deceiveth you and other weak Teachers, which knoweth no better, but are guided by such Deceivers, and by their great Learning deceiveth you.

M. Wherein did this Man so much err, that you count him one of these false Teachers?

S. I have just cause to suspect him to be one of these false Teachers, by his Pharisaical Prayers; I perceive he is a Despiser of Powers and Dignities; for though he maketh long pretended Prayers, its only for your own Sect, and not a word for the King.

M. Nay, now you are under a mistake, for our Ministers commonly pray for the King.

S. If they do, it's in such lukewarm sort, it cannot be discern'd: Some, I confess, will say, God bless the Governours of our Nation; and some not a word of either King or Governour; but who they mean by these Governours, is past the Hearers apprehension to understand, for they own no Bishop, and as far as I find they desire no King; so I perceive they would be those Governours themselves; this is the great policy of the *Popish* Train, if they cannot obtain a *Romish* King, then they are for preaching down of all Powers and Dignities, they will have no King nor Bishop, which is the ready way to destruction; for if they could once accomplish this thing, then up goeth Popery, the World were then all their own; then they would soon set up a King again, but it must be one of their own chusing.

M. Nay, do not say more than is true, for though they do not pronounce the word King so plain as you would have them, yet there are but few but do pray for him in the Afternoon.

C

S.

S. It is an old Saying indeed, *Better late than not at all*; but the Lord requireth the first Fruits of our Works; I thought the Morning had been most fit for so great a Work; for I count to pray for our King, is the greatest concern in our Duty. St. Paul in his first Epistle to his Son Timothy, exhorts him, *That first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men*, Chap. 2. v. 1. he does not say in the Afternoon, but first of all; he does not say for those of his own Church but for all Men: But look to the second verse there he speaks expressly, for Kings, and all that are in Authority; and in the third verse he giveth his reason for it, *For this is good and acceptable in the sight of God our Saviour*. What think you of this? What availeth your long Prayers, except you pray for the King and Governours; nay, all that are in Authority? Your Prayer is not acceptable to God, undoubtedly you desire no King at all. I doubt you despise Dignities and Powers, or are you of the mind of many others, which will not stick to say he is not our lawful King.

M. No doubt but he is our lawful King and we ought to pray for him; but would you not think it an hard thing, if you were Owner of a good Estate, for your Son, or any other Person to come and take it from you? consider this with your self, and tell me how you would like it.

S. Now you declare what you are at once. How can you pray with your Tongue, and

harbour this vain Parable in your Heart? Does not your Heart, give your Tongue the lye? Is not this great Hypocrisie? May not the Lord say unto you, as unto *Saul*? 1 Sam. ch. 15. v. 14. *What meaneth this bleating in mine Ears?* When you say you pray for the King, and yet use this vain Parable, would it not be just with God, to deal by you as with *Annanias*, and *Saphira* his Wife, for their Hypocrisie, in pretending to sell all and give to the Poor, *Acts* 5. v. 3, 4. when they retained part to themselves? So you pretend to pray for the King, and yet retain K. *James* in your Heart; Is not this lying unto the Lord, when ye have Sworn Allegiance unto King *William*, and pretend to be his Subjects, Soldiers and Servants, and yet retain King *James* in your Heart? Is not this like unto *Judas*, which would be Christ's Disciple, and profess much Love, till he could have opportunity to betray him? So it is with you, you would soon agree to betray your Prince for a little Money; you are seven times worse than the *Papist* and *Quakers*, which will not swear Allegiance to King *William*, but remaineth sorrowful, becaule they are not willing to part with their *Romish* King; they would willingly be content with a King, if they could but have such a King as they desire, to maintain Popery; but by reason they are dismiss of their purpose, they pretend that King *William* cannot be a lawful King before the Death of his Father; but I pray tell me, In whose power it is to dispose of the Crown?

M. It is the Peers and Nobility of the Nation, by their over-ruling Power with the Sword.

S. No, no, you are out there; is it not the God of Heaven, that is Lord of all the Earth? This great Lordship belongeth to him only; it is in his power to set up whom he pleases; *He is the King of Kings, he is the Lord of Lords, he is the only Ruler of Princes*; 1 Sam. ch. 9. v. 17. Did not the Lord make choice of *Saul*, when the People would not be content without a King, C. 8. v. 5. they would have a King, and be governed like all other Nations; but many now would have no King at all, they despise Government, they would be like no other Nation; did not the Lord chuse *David*, and when he sent *Samuel* to anoint him, the Lord stood by, and told him expressly, 1 Sam. c. 16. v. 12. *That is he, and he shall be King*: Had not *Solomon* the Promise when he was a Child? Did he not confess with his own Mouth, 1 Kings c. 8. v. 12. *And the Lord hath made good his Promise*; so it is by all Kings to this Day and for ever, they are all appointed by the Lord, and who can disappoint? No Man can disappoint or disanul the Power of God, nor dismiss the Throne one hour before the time appointed, though they do try their skill, and rebel against God and King, but it will be to their own confusion, as I think, they have already seen, for the Lord hath and will declare all their Plots, let them be never so private.

M. Do you not count that King *James* was our lawful King?

S. Yes, he was our King by promise, appointed; King *James* was ordained by the Lord to obtain it by Flattery: If you read the 21st Verse of the 11th Chapter of *Daniel*, it so appears, the whole Chapter does explain the three last Kings of *England*, to be the Kings of the North, as indeed they were; for there is no King in *Europe* hath any Dominion farther North than this of *Great Britain*; and if you well consider the things written in this Chapter, and the Lives and Deaths of King *Charles the First*, and King *Charles the Second*, and King *James the Second*, you can expect no less but these are the three last past, and the fourth now in possession of the Throne, that shall finish the whole Prophecy, and publish the Gospel throughout all Nations.

M. Whereby does it appear, that these are the Kings here meant?

S. Nay, something more beside these Kings;

This Chapter doth afford,
For he does here explain the things

Of your Protecting-Lord. *Dan. 11. 14.*

He did refuse to be a King,

But it was his desire,

If you do well observe the thing;

He had a Title higher.

And so he robb'd in every thing,

Say not it is a Story,

He robb'd *England* of a King,

And God of his own Glory.

But God did soon destroy, you see,

His proud ambitious Foes,

Himself Protector again would be,
 In spight of *Cromwell's* Nose.
 Though he so fiercely did go on,
 Yet he mistook in all ;
 He thought to establish the Vision,
 But soon he caught the Fall :
 He thought to beat down *Pope* and *Turk*,
 But it was all in vain,
 For it was too great a Work,
 For Robbers to obtain.
 It was determined be sure,
 That in the latter Day,
 King *William* should the thing procure,
 No Man should him annoy.
 For God will surely him defend,
 As he'll march in the Field,
 All is in vain his Foes intend,
 For now they must unto him yield.

Here are many things which might be produced out of this Chapter, for the proof of these Kings, but I shall only give you some particular Proofs, which may be sufficient. You read at the fourteenth Verse these words, *And at the same time there shall many stand up against the King of the South, also the rebellious Children of the People, shall exalt themselves to establish the Vision, but they shall fall.* How manifestly was this proved in the Civil-War by *Oliver Cromwell*, when our Nation was stirred up against the King of the South, that is the *French King*, and also fell in Rebellion against King *Charles the First* : This *Cromwell* did expect to establish the Vision ; he did expect to have pull'd down Popery, *Pope* and

and all ; but you see God had determined his Fall, he should not prevail in his Rebellion, *Dan. 11. v. 14.* for he rebelled not against Man only, but against God also, bearing the Title of Honour due only to God, Protector ; there is none but God ought to bear the Title of Protector : You may remember *David*, he hath this Request very often, *O Lord protect me : David* owneth no Protector but God, but *Cromwell* took it upon himself ; so for this Ambition, *Cromwell* was deemed a Robber. Now this being in the Reign of *Charles the First*, it is sufficient Evidence, that he was this King here meant, yet there may be several other Reasons produced, for the farther proof thereof. As,

First, *They shall give him the Daughter of Women corrupt, but she shall not stand in his side, nor be for him, Ver. 17.* This was evidently proved in the Queen, she being corrupt with Idol-worship, deluding the King to *Mafs*, which was his destruction.

Secondly, *A Prince shall cause his Shame to light upon him, beside he shall cause his own shame to return upon himself, Ver. 18.* This was the King's going to *Mafs*, caused his shame to return upon himself ; and the Lord *Monk* seeing the King at *Mafs*, and declaring it, caused his shame to light upon him : So these things was the cause of his Fall, by the delusion of his Queen and the Conspiracies of others, caused him to *stumble and fall, and be no more found, Ver. 19.* So he was overthrown, and fell on the Block, and lost his Life, and was no more found : *Then in his*

Estate shall stand up a Raifer of Taxes, but after few Days, he shall be destroy'd, neither in anger nor in battel, Ver. 20. What farther Testimony would ye desire, more than your own Eyes and Ears? Did ever any King in *Europe* raise such Taxes in peaceable times, as *Charles the Second*? How many Taxes was there gathered in his Reign, and for no occasion of War? How many Pole-Taxes, Royal-Aids, Chimney-Money, Custom upon Custom, Excise, and what not? Surely no Man can deny, but he was this Raifer of Taxes, and though he lived many Years, it may be properly said, not many Days; because he lived not so many Days as he might have lived, had he not been privately slain, *neither in anger nor in battel.* I hope if you duly consider the Lives and Deaths of these two Kings, ye will not desire farther Testimony, to prove the truth of it; and for the third it will prove it self, as *Ver. 21.* *In his place shall stand up a vile Person, to whom they shall not give the honour of the Kingdom, but he shall come in peaceably, and obtain the Kingdom by flattery.* Was not King *James* this vile Person? Did he not come peaceably to the Crown, and obtain the Kingdom by flattery, yet not one third part of the Kingdom did own him to be King, or give him the honour of the Kingdom? Now from this 21st Verse, even unto the 40th Verse, you have all the Transactions of King *James*, and also the *French*, King of the South, as Verse 23. *After a League made with him, he shall work deceitfully, and he shall overcome with a small People.*

People. Did not King *James* work deceitfully, and break the League made with him, and overcome with a small People? Did he not as his Fathers never did, *nor his fathers fathers*, Ver. 24. For never was such Persecutions as in the West at the time of the Duke of *Monmouth's* Invasion; I suppose, King *James* sufficiently divided the Spoil, and the Substance of the West, by his devouring Army, under the Command of *Kirk* and *Douglas*; plundering the Country, and forecasting their Devices against the strong Holds, as it is said, *Even for a time*; so it was but for a time appointed by the Lord; for though the *French* King of the South and King *James*, was both stirred up to Battel, with very great and mighty Armies, *they were neither of them permitted to stand*, Ver. 25. For they that fed with the portion of his own Meat, shall destroy him, Ver. 26. This was fulfilled by K. *James's* own Army, in deserting from him; so they that fed of the Portion of his own Meat, destroy'd him. Then King *James* himself, fled to the *French* King, to devise *Mischief at one Table*, but it shall not prevail, Ver. 27. For though he obtained an Army to return to *Ireland*, which was once his own Land, Ver. 28. where he was suffered to do Exploits, as it is said; But what did it avail him? You see he was soon routed, and forc'd to return to the *French* King of the South again, Ver. 29. But the last shall not be as the first.

I cannot perceive that ever King *James* will obtain another Army to invade this Nation; therefore in vain have the *Papists* hoped for that.

that which they never will enjoy. They may work their deceit in *France* for a small time, but there is a time appointed for the end, *Ver.* 40. *The King of the South shall push at him, and the King of the North shall come upon him like a Whirlwind*: That is meant, the *French King* shall push at *King James*, and repent him that he ever drew Sword in his behalf: I suppose that *King James* will be required to desert the *French Courts*, that will be this Push at the time of the end; and then *King William* payeth off both together, both by Sea and Land, and not only that Nation, but many others after it; *And he shall have power over the treasures of Gold and of Silver*, *Ver.* 43. I perceive that our Nation will in some measure, be eased of Taxes very speedily; and other Nations must pay some Tribute towards the War. Now let us consider the 44th *Ver.* and see what most wonderful Testimonies we have of this truth: *But tidings out of the East and out of the North shall trouble him, therefore he shall go forth with great fury*. Have we not sufficiently experienc'd these ill Tidings, especially this of the North? Is not the Death of the Queen sufficient Testimony of His Majesty's unspeakable Trouble, which will undoubtedly cause His Majesty to go forth in great Wrath, having no respect to any particular Person as formerly: But how could we expect any less, though so worthy a Queen? I did indeed expect the Queen's Death, as many can testify, that I said it plainly long before her Death, my reason was this: I have reasonably well proved, that

that this was King *James* which should do according to his Will, as you read, *Dan. 11. V. 3.* and also *V. 3, 6.* But observe what followeth: When he shall stand up, his Kingdom shall be broken and divided, and not to his Posterity, *But his Kingdom shall be plucked up, even for others, Dan. 11. Ver. 4.* How then could we expect the Crown to flourish upon the Head of any of his Seed? Shall not the Lord perform every tittle of his Promise? Now you may see how little reason our late King had to raise a Prince of *Wales* of his own making; whether God would or not, he would have a Son to disinherit his own Children; but God hath disinherited all his Seed on every side, and given it to another, and blessed His most Royal Majesty with it; and there it will certainly stand, in despite of the whole World; for who dare presume to take a Crown out of the Hands of God, to place it at their own pleasure. I say, it will stand where it is; for it is given to him and his Posterity; and tho' His most Royal Highness have no Issue as yet, the Lord is able to raise Seed unto him, as he did unto *Abraham*, but I shall forbear to speak much of this until another opportunity.

So now to conclude, I shall come to the last Verse; *And he shall plant the Tabernacles of his Pallace between the Seas and the glorious Mountains:* By which we may understand, that King *William* will never die in the Field, but his Pallace shall be firmly planted in the glorious Mountains, where His most Royal Majesty shall finish his Life in Peace, after
he

he hath fought the good Fight, and finish'd the Lord's Battel.

M. How grossly are you mistaken in these things! I could shew you a little Book written by Mr. *Petto* a Minister in *Sudbury*, a near Neighbour, and a very good Teacher, which I dare more rather to believe him than you: His Book is call'd, *The Fulfilling of Prophecies*; and if you please to peruse part of the 9th Chap. Page 138. you will soon be satisfied that you are in a great Error.

S. I thought what had been already said, had been sufficient to satisfie any rational Man; but since you have directed me to so notable a piece of Work, I can do no less but answer you in some measure, though to the shame of the Penman. Though it is a whole Book of Mistakes, I shall be very short in my Answer at present: But how can you expect a good or faithful thing to be performed by his Hands? Can an evil Tree bring forth good fruit? Can an unstable Man perform any good Work? Can a faithful Minister teach and preach one Day to *Presbyters*, and another Day to *Independants*, and a third Day to *Anabaptists*? Is he a faithful Minister that can presume to teach so many Sects? Had he not been a Man so highly esteem'd, and so much applauded for Learning, I should have thought he had been an Ignorant Man, not knowing his right Hand from his left, the East from the West, or the North from the South; so to be short in my answer, I shall shew you his great Ambition, in robbing our King and Nation of all Honour and Power.

First,

First, In his confirming the King of *Egypt* to be the King of the South, and those of *Syria*, the Kings of the North; which Northern Kings of *Syria*, he saith, are now fallen under the Command of the *Turk*; for which cause he pretends, That the *Turk* is become the King of the North, and shall do according to his Will.

This must certainly be a great Mistake, proved by several Reasons:

First, The *Great Turk*, or Prince of *Turks*, is not a King, though by his Greatness, he hath as great Command as a King, yet he is no King, but this King of the North is to be a King.

Secondly, The *Turk's* Dominion hath no part of the North, it lieth directly Eastward, and all these pretended Nations, as *Syria*, *Egypt* and *Jerusalem*, are all bearing to the East.

Thirdly, This King that shall do according to his Will, is no Heathen *Turk*, but a Worshipper of Idols, as you may see by those four Verses, *Dan. 11. Ver. 36, 37, 38, 39.* This King that shall do according to his Will shall exalt himself above every God, and shall speak marvelous things against the God of Gods: He shall honour Gods of Gold and Silver, and of precious Stones; this signifieth, that he is no Heathen *Turk*, but a Christian King; therefore let Mr. *Petto* say what he please, I will believe this Prophecy, which can be imputed to no other but our late King, which should do according to his Will until the Indignation be accomplished,

Dan.

Dan. 11. v. 37. So now we are to consider where these Holy and Glorious Mountains are ; Mr. *Petto* saith at *Jerusalem*, and Christ saith, in these Nations ; which shall we believe, Christ or Mr. *Petto* ? Is *Jerusalem* East or North ? Let us consider that ; Did the Desolation appear at *Jerusalem*, or in this Nation ? Christ saith exprelly, *When ye shall see the abomination of desolation, stand in the holy place*, Matt. 24. Ver 15. This Nation then must be the holy place, without contradiction ; for it is not only me, but thousands beside me ; nay, thousands of thousands which are Eye-witnesses, that that Desolation stood in this Nation just that number of Days, which I shall prove more plainly very speedily : Therefore if this Nation be the Holy place, it might be properly called the Glorious Mountains, wherein this King of the North shall plant the Tabernacles of his Pallace ; so I hope you are satisfied, that this Nation is the Holy and Glorious Mountains, and not *Jerusalem* ; and that Mr. *Petto* did very ill in presenting you with that false Book ; but it is like unto several others in this Nation, some blinding the truth, others denying all truth, and condemning all Kingly Power : So I hope you are well satisfied, that this eleventh Chapter of *Daniel*, mentioned these four last Kings of *England*, and also the *French* Tyrant.

M. Why should these Kings be spoken of more than any King in *Europe*, or more than any other Kings that ever Reigned in *England* before them ?

S. They

S. They may be well meant these Kings of *England*, more than any other King in *Europe*; because as I told you before, they are the Kings of the North, and at the Spring-head, or Fountain of the Gospel; and these three more than any other before them, because by the Mouth of two or three Witnesses, the truth is made manifest. There are many yet alive, that can remember the Reign of these three Kings; and if you compare their Reigns to this Prophecy, it is sufficient Testimony, that the latter Day is fully come, when Iniquity shall have an end, *Ezek. C.21. V. 25.* as *Ezekiel* and others have spoken. Therefore we may justly conclude, that this prophane Prince of *Israel*, was this whose Days was numbered to *Daniel*, and now past and fully expired, and the last *Romish* Prince that ever shall Reign in this divided Kingdom, this Kingdom being the least of all Nations, and compared to this little inferiour Kingdom, *part of Iron part of Clay, Dan.2.v.33,34.* which should be separated in the latter Day, by the Fall of the Stone, cut out without hands, which fell on the Feet and Toes of the Image: So it was the Will of God, to reveal it unto us, that we might know the time of our Redemption from Popery, but here is none that will consider it.

M. But you are gotten wide from what we were upon; you said, There was no disinheriting the Throne; How then is King *James* out before he is dead?

S. Pray answer me one thing; Is the Crown Life holding, or free, or Lease of Years?

M. It

M. It is free to the Possessor and his Heirs.

S. No you are under a very great mistake, it is let out by Lease, for term of Years or Days; if you please you may number it so.

M. How then have so many Kings held it their Lives, and their Children, and Childrens Children after them, from Generation to Generation, without contradiction?

S. Do not many inferiour Men take Leases of Lords of Mannors, some for three Years, some for seven Years, some for twenty one Years, or perhaps for an hundred; nay, I have known Leases for a thousand Years standing: It is in the power of the Lord, to let his Lease for as long, or as little time as he please; and though the Crown is not of earthly Man's disposal, the God of Heaven was the Creator of Laws, and the faithful Keeper of the same. Now when a Lease is for so many Years, it may exceed the Life of the first Taker and his Children, when a short Lease will not hold half the Life of the first Taker: Beside there is a forfeit in all Leases, if the Tenant fulfil not the Articles of his Lease, it is forfeited, and then it is at the Lord's disposal again, to dispose of it as he please. For this cause was *Saul's* Crown taken from him and his Posterity, notwithstanding *Saul* had a Son, it was taken quite away, and given to *David*, *David* being a Man after God's own Heart, that would sware to serve the living God, and also perform his Oath; he was faithful to what he had sworn, he was just in all his ways, he

he was severe, for the Honour of his God, and obedient to the Lord's Command; and therefore the Lord assisted him in all his ways; for the Lord delighteth in the Just, and assisteth them, but the Wicked he will overthrow. You may remember *Nebuchadnezzar*, he was driven from his Throne, *Dan. 4. v. 29.* through Pride and Disobedience, till he should know that the most High God reigned on Earth; his Days was numbered, he had warning before hand, when he should be driven from Men, and that he should feed with the Beasts of the Field, till seven times should pass over him, and accordingly it was performed: Why then should you think it so hard a thing to part with King *James*, when you were in great danger of losing both your Lives and Estates, had he reigned any longer, but his Lease was out, his Days was fully expired, the Days of his Reign was numbered by God himself, many Years before, as you may see in the 12th of *Daniel*, and at the 11th Verse, 1290 Days, no more nor less, God had determined it, and it was so, and no Man could add or diminish one Day, as you may see by the Duke of *Monmouth's* Invasion, though there was much Blood spilt, and his own Life also, he could not prevail: Also the most Illustrious Prince of *Orange*, was coming some time sooner, but the time being not expired, he was forced to return for the space of Three Weeks of Days; by reason of a mighty stress of Wind. *Dan. 10. V. 3.* The Prince of the Kingdom of *Persia*, withstood him one and twenty Days, that
was

was the Devil ; by their Conjurati^on, they indangered sinking all the Ships on the Seas, but when the Days were fully come, C. 10. V. 14. Lo *Michael*, one of the chief Princes came to help him, that he might remain here, for the great Work which is to be done in the latter Day : The Lord withstood the Devil, by *Michael* the Angel, that is Christ, and gave the Prince far better success, than Man could expect, for all Men dreaded the woful Battels, which might have happened by such mighty Armies ; yet you see the Lord fought the Battel, and brought King *William* to the Throne without shedding of Blood : then the *Stone*, cut out without Hands, fell on the Feet and Toes, and separated the miry Clay from the Iron, which is strong and subdueth all things, Dan. 2. Ver. 34. This you may remember, was to be done in the latter Day, V. 28. Now is the God of Heaven setting up a Kingdom which shall never be destroyed ; and this Kingdom shall not be given to another People, but it shall break in pieces, and destroy all other Kingdoms, and it shall stand for ever, V. 44. This is the little inferiour mixt Kingdom, which shall destroy all Kingdoms, and spread the Holy Gospel throughout the whole Earth.

M. I suppose that King *James* Reigned longer then this number of Days.

S. From the 23d of *April* 1685, the Day that *K. James* was Crown'd, unto the 4th of *November* 1688, the Day that the Prince was Born, and Landed great part of his Army, was just 1290 Days, not a Day more nor less, as it doth appear by this following Table. The

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The TABLE.

King James was Crown'd the 23d of April, Anno 1685, whereof there was 7 Days remaining of that Month, which 7 Days you will find placed in the first Collume of the Table, Anno 1685; and each other Year in order following, during his whole Reign.

An. 1685. D.	An. 1686. D.	An. 1687. D.	An. 1688. D.
April 7	January 31	January 31	January 31
May 31	February 28	February 28	February 29
June 30	March 31	March 31	March 31
July 31	April 30	April 30	April 30
August 31	May 31	May 31	May 31
Septemb. 30	June 30	June 30	June 30
October 31	July 31	July 31	July 31
Novemb. 30	August 31	August 31	August 31
Decemb. 31	Septemb. 30	Septemb. 30	Septemb. 30
	October 31	October 31	October 31
	Novemb. 30	Novemb. 30	November 30
	Decemb. 31	Decemb. 31	
	365	365	308
Novemb. 27	} 1290	Anno 1685.	252
Decemb. 18		Anno 1686.	365
	45	Anno 1687.	365
		Anno 1688.	308
The Total	} 1335		
Sum, Dan.			
12. V. 12.		The full	} 1290
		Sum, Dan.	
		12. V. 11.	

From this first Table, there is 27 Days remains of Nov. 1688, whereunto we must add 8 Days of Decemb. which will be just 45 Days, making up the compleat number of Daniel's 1335 Days, Dan. 12. V. 12. on which Day the Prince arriv'd at Westminster, Novemb. 18. Anno 1688. M.

M. How does this prove it to be the number of King *James's* Days? it is proper he Reigned longer then this number of Days, for he had the Government before he was Crown'd.

S. As for his longer Reigning, that does not contradict the Text, if you observe the words, *Dan. 12. V. 11. From the time that the daily Sacrifice shall be taken away, and the abominable Desolation set up, there shall be 1200 Days.* You must note, That before King *James* was Crown'd, he had not broke his League; before he was Crown'd, he had altered none of the old Laws, or Ordinances in Worship; before he was Crown'd, he had not promoted Popery, and set up Idolatry in the Holy Place: But the very next Day, to pulling down the Test, and setting up of Gods of Gold, and all manner of Popish Idolatry: Then did appear *the Desolation in the holy place*, *Mat. 24. V. 15, 16.* where it ought not to stand: Then it was high time, by Christ's own Command, *to fly into the Mountains*; It was through Divine Providence of God, to lead many of our Peers and Nobles to *Holland*, for his Chosen Prince, whom the Lord had ordained to purge all Nations, for his own Glory and our Benefit, in reserving his most Sacred Word, for our better understanding. But here is another thing to be observed in the next Verse, *Dan. 12. V. 12.* here is 45 Days added to the first number; and from this fourth of *November*, as I told you before, there is just 45 Days to the Prince's arrival in

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in London, and took quiet possession of the Throne, and Dined at *Westminster* in Peace, on the 18th of *December*, Anno 1688. Now tell me if ever you heard of any Prince in *Europe*, that Reigned just this number of Days before, or can you think the Text false? If not, then you may conclude, That this was the number of Days that King *James* was ordained to Reign, and fully expired and ended, and past your Art to set him on his Throne any more.

M. This Prophecy was fulfilled many Years since, as you may read in the first Book of *Maccabees*, this was the Destruction of *Jerusalem*, by *Antiochus Epiphanus*.

S. No, I deny that, for *Antiochus* Reigned just 12 Years, but from the Destruction of the Temple by *Antiochus*, to the Restoration of the same by *Judas*, was just three Years, for it was built again and finished on the same Month that it was destroyed, and on the 25th Day of the Month was both the Destruction and the Restoration: Now this being but just 3 Years, it does not contain this number of Days, by more then half a Year of Days; for 3 Years amounteth to no more then 1095 Days, here wanteth 195 Days to compleat the least number, 1290 Days, *Dan. 12. V. 11.* Therefore in vain do Men imagine that that Destruction was touching any thing of this Prophecy, except you will say that God knew not the certain time.

M. Many Ancient Writers have writ, that this Destruction of *Jerusalem*, which is spoken

ken of in the *Maccabees*, was this Prophecy of *Daniel*, though indeed it does not agree to the same number of Days; and other writ, from the same time, of this Destruction to the first establishing of the *Protestant Religion*, counting every Day for a Year; that it should be 1290 Years by this Prophecy from that Destruction, to the first establishing of the *Protestant Religion* in these Nations, though indeed it did not agree to the Text, by several Years.

S. As for counting the Days to be Years, is very improper, but to count them Days as they were writ, is to be understood in the same Chapter; for before it was explain'd by Days, it was said, *It should be for a time, times and an half*, Dan. 12. Ver. 7. which is three Years and an half, as the *Revelations* explain, a time, times, and an half, to be 42 Months, so a time is meant to be one Year, as you may see by the King *Nebuchadnezzar*, he was driven from his Throne, till 7 times should pass over him, which was 7 Years; but the determination being some few Days more then three Years and an half, it was afterward explained by Days, and the very exact Day too, in both numbers, by reason that no Man should contradict it; for had there been but one Day more or less, in either of these Numbers, many unbelieving Men might have said, it had been of no effect, but if any should slight it now, and account it of no effect, except he could prove the time yet to come, I should conclude he is an Atheist: For it agreeth so exactly to the

the Text, in every respect, that if a Man have Faith but as a Grain of Mustard-Seed, it is sufficient for him to believe this thing.

M. How can you impute all these things to these present times, for if it be not already past it cannot be known; for the Angel told *Daniel*, *The words were sealed unto the time of the end*, Dan. 12. V. 9. therefore it cannot be known until it be finished, that the event manifest itself?

S. So much I confess, it could not be known until the time of the end; but what was the end here meant? It was meant the end of this Desolation, which end is past long ago; therefore it might have been known, as soon as King *William* came to the Throne; and indeed it ought to be known; for Christ warned us to observe it, that we might know what was to follow after the end of it; at the end of this Desolation was to be the Destruction of that *Idol Temp'le*, *Matt. 24.* at the end of this Desolation, was Idolatry to be destroyed throughout the whole World, and the Gospel preacht to all Nations, which end is now past; it stood in the holy place, as it is called, that is, the King's Pallace, it stood there 1290 Days, but before it was thoroughly cleansed, throughout the whole King's Dominion, it was 2300 Days, according to that Prophecy in the eighth of *Daniel*, Ver. 14. at the end of this number of Days, it was thoroughly cleansed, throughout *Ireland*, and all the King's Dominion: This 2300 Days, began with the 1290 Days, the 23d of *April*, Anno 1685, and ended the ninth Day of *September*, Anno 1691.

I might shew you many things in this 8th Chapter of *Daniel*, which hath formerly been imputed to be *Antiochus*, and several others, but all mistaken ; for it is expressly said, *The Kings of Media and Persia*, Dan. 8. V. 20. and also *the King of Grecia*, Dan. 8. V. 21. all which are Kings of these Nations, *England, Scotland and Ireland* ; this Nation of *Great Britain* is easily proved by Scripture to be formerly called, *Media, Persia, and Grecia* ; but I shall omit the farther proof of it at present, and shall only shew you this King of *Grecia*, Ver. 21. which was to reign in the latter time of the Kingdoms, Ver. 23. This King came to *England's Throne*, Anno 1685, which was to trample the Sanctuary under foot, 2300 Days, Ver. 13, 14. This King was to be a mighty King, and his power mighty, and destroy by Policy and Craft, *By Peace he shall destroy the Righteous, yet he shall be broken without hand*, Ver. 24, 25. all these things written of this last King of *Grecia*, we have seen performed to a tittle since Anno 1685 ; but I shall omit to write any more of this at present, by reason that many are yet so hardened in wickedness, they cannot nor will not understand : But what are these called by the Angel, that will not understand ? They are called *the Wicked*, Dan. 12. V. 10. none of the Wicked shall understand, but the Wise shall understand. This is a very hard Sentence indeed, that the Wicked shall still be held in unbelief, that the Wicked shall not understand, by this very word, every Man may know, whether he be wicked.

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wicked or not : If he do not understand, he is either a Fool or wicked ; therefore I could wish, that all that do not understand, would repent and be wise, for the Wise shall understand ; it is not said, the Wise will understand, but the Wise shall understand : But indeed, it is my Opinion, that many of those which are called wicked, and shall not understand, may be more wise than many that do understand ; but the Wisdom of the Wicked is worldly Wisdom, which indeed is imputed Foolishness with God ; but those which are here called the Wise, are not worldly Wise, but those which do truly and sincerely believe in the Lord Jesus, and the Doctrine of the Holy Gospel ; this is Wisdom indeed, and such, and none but such, shall or can understand, so for your better understanding, I shall give you some Reasons more, to prove that this Desolation stood no more nor less then 1290 Days, for it is well known, that Popery was not set up, or established, before King James was Crown'd, neither did it stand any longer then the 4th of *Novemb. Anno 1688* ; for on that Day, the Prince sailed in full view of *England*, and Landed some of his Men ; on that Day was certain Tidings brought to King James of the Prince's Arrival in the West, on that Day was King James utterly discomfited, and past hopes of injoying his Crown any longer ; on that Day King James sent all his Forces toward the West, as witness thousands, that the whole Army was posted out of *London* on the Sabbath day Morning, being the 4th

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of *Novemb. Anno 1688*, but to little or no purpose, for his Defence was deserted from him, his Days was fully expired; nor since that Day, hath there been any publick service used in the *Ronish* nature throughout this Nation, nor ever more will be: Therefore it is very plain, that this was the Desolation spoken of by *Daniel* the Prophet. But here is yet another thing to be observed in *Dan. 12. V. 12.* that is, the first word, Blessed; you see the God of Heaven hath called him Blessed, shall we rebel against the Lord's Anointed, to seek his Life? You may remember *David*, though the Lord had anointed him King in *Saul's* stead, yet when *Saul* fell into his Hands twice, that his Life lay at *David's* Mercy, *David* refused to touch him, but cry'd, Shall I lay mine Hand on the Lord's Anointed? No not I: Then surely we which are so much inferiour, may with shame cease to propole such idle Parables, or harbour such vain Thoughts in our Hearts, conspiring and murmuring against a chosen Prince of the most High God, and not only chosen but blessed of the Lord, which blessed word, never was pronounced in this sort to any King or Prince, since the Creation, nor never will be again, hence forth for ever.

P S A L. 4. 5.

MY Heart doth take in hand,
Some joyful Song to sing,
The Praise that I shall shew therein,
Pertaining to the King.

My

My Tongue shall be as quick,
His Honour to indite,
As is the Pen of any Scribe
That useth fast to write.

O fairest of all Men,
Thy Speech is pleasant pure,
For God hath blessed thee with Gifts
For ever to indure.

About thee gird thy Sword,
O Prince of Might elect,
With Glory, Honour, and Renown
Thy Person pure is deck't.

Go forth with goodly speed,
In Meekness, Truth and Right ;
And thy right Hand shall thee instruct
In Works of dreadful might.

Thy Arrows sharp and keen
Their Hearts so sore shall sting,
That Folk shall fall, and kneel to thee,
Yea, all thy Foes, O King.

Thy Royal Seat, O Lord,
For ever shall remain,
Because the Scepter of thy Realm
Doth Righteousness maintain.

Because thou lov'st the right,
And do'st the ill detest,
God, e'en thy God hath 'nointed thee
With Joy above the rest.

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Great Britain's Glory.

The SECOND PART.

Servant, **N**OW we have reasonably well proved, that King *William* is our true and lawful King, let us proceed to the next Point, as touching the present War, it being by the Lord's Command, for the Destruction of Idolatry, and for the Promotion of the Gospel.

Master, I must confeis, that the Lord hath promised, that these things shall come to pass; but whether these be the Days of Accomplishment I know not; but for my part I could more rather that we could injoy Peace.

S. But how disagreeable is it unto the Will of God, for Man to crave for Peace, when the Lord cryeth, *A Sword*? You count your Church the Church of *Pergamos*; but see how that Church is threatned, for suffering *Popery* to reign on the Earth; Rev. 2. V. 14, 15, 16. Nay, in your own Meetings, there

are some of them among your own Sect, if the Word of God be true. If you observe the words, or reason of the Complaint, it will so appear; *But I have a few things against thee*, Rev. 2. 14. But why? Why should God have any thing against such zealous Professors as we? the reason is this, because thou hast them there, that maintain the Doctrine of *Balaam*, which taught *Balaak* to put a Stumbling-block before the Children of *Israel*, that they should eat things sacrificed unto Idols, and commit Fornication; these are very ill things indeed, how can they Prophecy against Idolatry, and at the same time maintain the same? These things are worthy of Punishment indeed. But this is not all that God hath against you; there is yet another thing which seemeth very ill, Ver. 15. *Even so hast thou them which maintain the Doctrine of the Nicolatans, which things I hate*: Surely this Religion is very ill mixt, there are some very ill Teachers belonging to these Meetings; its no wonder that we have such repining and murmuring against our King: But observe how ye are threatned, and with what punishment, if ye will not repent, Ver. 16. *Repent, or else I will come unto thee shortly, and will fight against them with the Sword of my Mouth*. This is very sharp; if you will not fight against Popery, the Lord will fight against you; but you are not willing to fight against it, because it is chargeable; ye still desire Peace rather than War, not considering, that this is the time that it must be beaten down throughout all

all Nations, by our Blessed Prince, the King of the North: You may see *Dan. II. V. 40.* how our present King of the North shall prevail against him that brake his League, and not him only, but the *French* King of the South, and other Nations afterward: This is the latter Day that all the Prophets speak of, that the *Destroyers of Babylon* should come from the North: I could shew you many, but I hope this one may suffice, *Jer. 51. Ver. 47, 48. Therefore behold, the Day's come, that I will visit the Images of Babel, and the whole Land shall be confounded, and all her Slain shall fall in the midst of her:* This is a very sharp Sentence indeed, this is enough to cause the stoutest Heart in the World to condole her Misery, as we may think, but I perceive it is otherwise, it is far from weeping; for, the Heaven and the Earth, and all that is therein, shall rejoyce for *Babel*, *Ver. 48. They shall rejoyce at her Destruction:* For why? Because her *Destroyers* shall come unto her from the North; it is the People of the North that must do this Work, by the Lord's Command: There are several Texts of Scripture that doth give great Testimony of the same, as doth the conclusion of *Ver. 48. saith the Lord, The Lord hath commanded it. Ezekiel* also declareth these things; he cryeth, *A Sword, a Sword*, and afterwards it was doubled the third time; but why should it be doubled so often? My reason is this: *Pharaoh's Dream* was doubled, and *Joseph* told him, *It was to confirm the truth of it, Gen. 41. V. 25.* Now this is more then doubled, this

is doubled the third time, because it is true, and it must pass throughout all Nations, to every corner of the Earth : There is also, *Ezek. 21. V. 27. Overturn, overturn, three times, and it shall be no more* : That is, *Popery* shall be overthrown, throughout all Nations, and it shall be no more. And *Daniel* told *Nebuchadnezzar*, that it should be performed by this little Nation, which is so *mixt with Iron and Clay* ; the Iron being strong subdueth all things : There you see the Stone that fell on the Feet and Toes, it is the Lord Christ that separateth the miry Clay from the Iron ; it is the Lord Christ that destroyeth the wicked, that his Glory may fill the whole Earth ; you may behold the Stone, that it became an exceeding great Mountain, and filled the whole Earth ; signifying, that the Glory and Gospel of Christ should overspread the whole Earth : Therefore it is the Lord's Command, that Nation should rise against Nation, and Kingdom a-

gainst Kingdom, *Matt. 24.* that there should be Wars and Rumours of Wars : He also gave you a strict charge, *See ye be not troubled at the hearing of these things, for all these things must come to pass* : Is not this the time that five should be in one House, three divided against two, the Father against the Son, the Mother-in-law against the Daughter-in-Law : Since then it is by the Lord's Command, Why murmur ye against the Will of God ? Why will you not set your Hand to the Plow to promote the War, for the Glory of God ? Why are ye troubled at the hear-

hearing of these things? Ye ought more rather to rejoyce, since the Lord hath made choice of the People of the North to be his *Battle-Axe, or Weapon of War, to subdue all Nations*, Jer. 51. Ver. 48. Ver. 20. Why should we be so slack in the Lord's Service? May we not justly take up the old Complaint, All Men are prone to evil, but few are ready to do good? When Men rob on the High-way, they are ready to rush in boldly, kill or be kill'd, they fear not, tho they know the Portion of such is Hell, beside the scorn and derision of Men, and shame to themselves and Posterity for ever, throughout all Generations; but those that are valiant in War, shall have the praise both of God and Men, if they escape with their Lives: And if they die in the Field, they have a great Reward, for it is about the Lord's Work, they are his Servants, and he will surely pay them their full due, which is this most Gracious Word, *Come ye Blessed of the Lord, inherit a Kingdom prepared for you, for ye have sealed the Testimony of my Covenant with your own Blood*: It is more proper that ye should go into the Field and fight for the Honour of God, than to remain at home and be Martyr'd, especially at this time, now ye ought to be *Valiant, and quit your selves like Men*: Who then would but go, as fierce as a Lyon, since ye have the *Word of Command* from your head General, the God of Heaven; he saith, *Ye shall pass through the Nations, as fierce as a Whirlwind*, Jer. 51. V. 21. *With you he will break in pieces the Horse and his*

Rider, the Chariot and his Rider, Jer. 51. V. 22. *With you he will break in pieces, Man and Woman, and by you he will break in pieces Old and Young, by you he will break Man and Maid, Ver. 23. He will also break the Shepherd and his Flock, and by you he will break the Husbandman and his Yoke of Oxen, and by you he will break the Dukes and Princes, V. 24. And render to Babylon, and to the Inhabitants of the Caldeans all their Evils that they have done in Zion, even in your sight, saith the Lord.* This is a very strict Command of a final Destruction, from the Lord's own Mouth, who dare resist the Lord's Command? Now the time when it should be done, is told you plain; *When he shall have accomplished to scatter the power of the Holy People, all these things shall be finished, Dan. 12. Ver. 7.* You know that King James had accomplished this thing, tho' God would not suffer it to be done; nevertheless, he had finished his Work, as far as God would give him leave; he had fully contracted to bring in the French, and to utterly consume all that profest Christ; he had fully accomplished his Work, had not the Days of his Reign been shortned; there had not been one saved that should profess Christ, *Matt. 24. Ver. 22. But for the Elect's sake those Days were shortned:* And at the same time that the French should have come, and consumed the Nation, *Isa. 66. V. 7. The Earth travailed, and brought forth a Man Child: She was delivered of the Prince of Orange on the same Day that he was born of his Mother's Womb: Ver. 6. Then was a Voice from*

from the City, a Voice from the Temple, a Voice from the Lord; then was great Tribulation in London, and most parts of England, among the Romish Crew, at the tidings of the Prince's arrival; never was such an outcry from the Temple as then; never was such an outcry from the City as then, to see that they were defeated at the very last Day, when they had perfectly finished all their contrivances for our destruction. Thus their Sorrow came in tumbling on that very Day, to see that they had digged a Pit for others, and so unfortunately fall therein themselves; but here was a Voice from the Lord also, for then all those that professed Christ, rejoiced with exceeding great joy; so all these Voices was in one Day, and in one Nation, at this great and miraculous Birth and Deliverance by this blessed Prince: But these Voices were of two natures, his Foes mourned and his Friends rejoiced, Mal. 7. V. 10, 11. *To see that Shame should cover their Enemies, and that they should be trodden down, as Mire in the Streets, and in the Day that the Walls were to be built, the Decree was far removed:* In the same day that they looked for the French to build the Walls of great Babel, there came the Dutch in their stead, and removed the Decree so far, that now the Walls of Babel will be beaten down, throughout all Nations for ever and ever. Now since the Lord, through his most Divine Providence, hath done this marvelous Work for us, at such a time of most wonderful necessity, when we were not able to help our selves; For, if
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the *French* had first come, the Nation had surely perished; then she had pained to be delivered, but could not, her Seed would have perished in her Womb; but blessed be the most High God, for this miraculous Deliverance; every Soul that professeth Christ, ought to fall on their knees, and bless the God of Heaven for this great and wonderful Deliverance; and not only be thankful for what is past, but go boldly and valiantly to fight the Battel of the most High God, and not to lie in a Ditch, and cry God help; the Lord expects they should be striving themselves, and then they may get out with a little help: *And the Lord hath promised them, that when they fall, they shall be holpen with a little help:* As indeed, it is but a little help they have, were not the Lord with them to assist them, it would be but a little help indeed; and many of them which seem to help, it is the backward way, or with an ill will; they had rather help for King *James*, they cannot consent to a *Protestant* Government, they do not hear of this miraculous Birth, they think it was the Prince of *Wales* here meant in this Prophecy, but it cannot be understood, that this Birth was meant to be a Prince born of a Woman, but the Earth to be delivered; but because the Prince of *Wales* was born at so miraculous a manner, before she that ought to be the Mother of such a Prince, was Conceived, they think he is a Prince by Promise; but though the Queen was not Conceived, she was deceived, for we had a Man-Child, the Prince of *Orange*,

instead of a great Boy-Child Prince of *Wales*, we are far better of it now, for it would have been a long time before he would have had wit enough to be a King, except his Understanding had increased faster then the *Romish* Crew, for I suppose they are Fools, that think he was a Prince of *Wales* by Birth; as for my part I cannot believe it, let *John Gadbury* say what he please; I doubt not but he will write otherwise after one Year more, or else quite refrain writing, and remove his Quarters to the *Old-Bailey*; for tho' the Lord cryeth a Sword so often, many times a Halter is necessary: Therefore I could wish, that all Men would repent in time, and be thankful that they have had sufficient space to repent; for indeed it is the duty of all that profess Christ, either to take up the Sword freely, or to pay to the Sword-bearer freely, and without grudging, and go freely and boldly and fight the Lord's Battel in faithfulness, sincerity and truth, not wavering, glozing with fearfulness, or deceit; but let us bleis the most High God that we are found worthy to fight under the Lord's Banner, that he will accept of a sinful Nation, a People loaden with iniquity, and choaked with deceit, to labour in his Vineyard; that he will imploy them in the latter Day, at the 11th hour as we may say, when we have been idle all the Day long, and done him little service since we were born, yet he now calls us to this great Work, to pull down the Walls of Great *Babel*, and promiseth as great Reward, as if we had wrought all the Day long; the full wages as those receive that
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hath indured the heat and burden of the day :
 What can ye desire more ? Do you not find
 great favour at the Lord's Hands, that he will
 accept of your Labour for one hour as we
 may say, that he will now entertain you at
 the very last Battel that ever will be fought ?
 When this Battel is over, ye shall beat up
 your Swords into Plow shares, and your
 Spears into Pruning-hooks, and ye shall learn
War no more for ever : Is not this a great
 kindness, I say, that ye are found worthy to
 labour in the Lord's Vineyard at the last day ;
 therefore pray ye earnestly, that the Lord
 would hasten the day of accomplishment, that
 we may see it performed in our Days, that
 our Children may live in Peace, that we may
 say with old *Simeon* before we die, *Lord, now*
lettest thou thy Servants depart in Peace, for
we have fought the good Fight, we have fought
the Lord's Battel, and now our Eyes have
seen the Lord's Promise fulfill'd.

The King of Kings hath undertook
 To do this great and wondrous Work,
 To publish *Britain's Gospel Book*,
 Through *France* and *Rome*, and eke the
Turk.

The very Heathen now shall know,
 They shall be made to understand ;
 Throughout all Nations it shall go,
 Because it is the Lord's Command.

There-

Therefore let us the Lord implore,
And every one set helping hand;
Down with this *Babylonish* Whore,
Because she must no longer stand.

For this notorious wicked Punk,
It is too true to make a Jest,
She made her self so cursed Drunk
With Martyrs Blood down in the West.

When she in *London* fate a Queen,
And said she saw no sorrow,
Not minding her last Day she had seen,
That she should fall the Morrow.

Now you are about this thing;
You ought to be of one accord;
You ought to pray for our blest King,
But yet sing praise unto the Lord.

P S A L. 47.

YE People all with one accord,
Clap hands and eke rejoyce;
Be glad and sing unto the Lord,
With sweet and pleasant Voice.

For high the Lord and dreadful is,
With Wonders manifold ;
A mighty King he is also,
In all the Earth extold.

The People he shall make to be
Unto our Bondage thrall ;
And underneath our Feet shall he
The Nations make to fall.

For us the Heritage he chose,
Which we possess alone ;
The flourishing Worship of *Jacob*,
His Well-beloved One.

Our God ascended up on high,
With Joy and pleasant Voice ;
The Lord goeth up above the Sky,
With Trumpets Royal Voice.

Sing Praises, to our God sing praise,
Sing Praises to our King ;
For God is King of all the Earth,
All skilful Praises sing.

God on the Heathen reigns, and sits
Upon his Holy Throne ;
The Princes of the People have
Them joyned every one.

To

To *Abraham's* People, for our God
Which is exalted high ;
As with a Backler doth defend
The Earth continually.

M. I have remained silent a long time ; nevertheless I have given very good attention to your Discourse ; I perceive you run on at a very large rate, declaring many strange and wonderful things ; but as *Daniel* said, *How long shall it be to the end of these Wonders ?* How many Kings Reigns shall pass, before all these things be fulfilled ?

S. You speak now after the manner of a Prophet, but beware of mocking ; nevertheless though your request be not unto an Angel ; why may you not receive a sufficient answer by the Word of God, which he spake by his Prophets ? Have I not already shew'd you, that this our present King, is the only Prince ordained for this Work ? That it is he alone that shall overthrow all the *Babylonish* Idolatrous *Worship* throughout the whole *World* ; and after that he hath finished his Work, and spread the Gospel unto all Nations, he shall plant the Tabernacles of his Pallace between the Seas, in the Glorious and Holy Mountains.

Now in respect that he is the only Prince ordained to spread the Gospel to all Nations, to every corner of the Earth, this must by
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consequence be the time which hath been so much inquired after; that is, *The Conversion of the Jews, and the gathering the Dispersed of Israel into their own Land, where they shall live under David their King, Ezek. 37. v. 24.* This, I say, must be the time of this Union, and then by consequence, this our present King must be the King that is mentioned here, *Ezek. 37. V. 22. And I will make them one People in the Land upon the Mountains of Israel, and one King shall be King to them all, and they shall be no more to People, neither be divided any more henceforth into two Kingdoms.*

This is a Mystery, and a very deep Mystery too; I cannot understand by this, that there shall be any other King in these Nations of *England and France*, henceforth for ever; but only our present King *William* and his Successors; for it is here expressly said, There shall be no more but one King, neither shall it be divided into two Nations; and it is said plainly in another place, That he shall plant the Tabernacles of his Pallace, in the Glorious Mountains, after he hath finished this Work: Therefore, by consequence, he must be the only Prince, and his Successors, that shall reign for ever; but his own Person a long time without contradiction.

But if we shall have but one King, and but one People, I doubt this will disturb some of the Meetings; for, I suppose, if it should be so, there would be but one Religion, even to the fulfilling of these words of our blessed Sa-

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Saviour, *John 10. V. 16.* Other Sheep I have also, which are not of this Fold, them also must I bring, and they shall hear my Voice, and there shall be but one Sheepfold and one Shepherd.

This is very plain, that there is a time, and I perceive near at hand, that there shall be but one People and one Doctrine, even the true Doctrine of Christ: For though the Lord said, he would not always contend with his People, to hold them unto a straight way of worship by violence, which was as much as to say, they should have liberty of Conscience granted, to try them to see what Sects and Divisions the Hearts of wicked Men would invent, which had such itching Ears, roming and running from one Religion to another, and stand fast to none; so for your full satisfaction that there will be a time of compulsion to one particular Church, I shall present you with this portion of Scripture, *Revel. 14. V. 6.* And I saw another Angel fly through the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on Earth, to every Nation and Kindred, and Tongue and People. I will be bold to say, that it will not be many Years more, before this Text will be fulfilled, but at present I shall omit the giving you the Date of the Year, though indeed it might justly be done; but in the mean time I would that ye consider, that the Lord hath ordained it, and that it will be so, which time may be more properly called Gospel-Days, then these present Days;
for

for to tell you the truth, these Days of Liberty of Conscience, may properly be called the Days of Herelie, in which ye *Dissenters* so much rejoyce.

M. I indeed hear what you say, but I do not believe a word of it, for you take all the ground-work of your whole discourse, out of this twelfth Chapter of *Daniel*, which is of no effect to this purpose: For if I should give mine Opinion of this Chapter, I doubt not but it will appear that none of these things will come to pass, until the coming of Christ to Judgment, at the Day of the great Resurrection, which appeareth by the second and third Verses; *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting life, and some to shame and perpetual contempt, and they that be wise, shall shine as the brightness of the Firmament, and they that turn many to righteousness, shall shine as the Stars, for ever and ever.* This is very evident, denoting to the great Resurrection at the last Day, therefore it is in vain to dispute any more of this.

S. Truly it is said in this Chapter, Ver. 10. *That the wicked shall not understand, neither will you understand.* But how can you be thus notorious wicked, to turn it and shift it forward and backward so many times, and hold Contentions clearly against all common sence? It was not long since you went about to persuade me, that it was all fulfilled in the destruction

struction of *Jerusalem*, which destruction was not above 50 years after Christ; and is it now deferred unto the end of the *World*? Is this the last shift you have? Have you not sufficiently declared your Zeal to King *William*? Is this your pretended Love and Respect, in obedience to your King, in striving and taking all opportunities and occasions to defeat him of all Honour; yet all will not do your work; for since you have strived thus hard in Contentions, I shall endeavour to answer you to your full satisfaction and shame:

I pray give me leave to repeat the fourth verse of this Chapter, and see what we can understand by that; then afterward, I shall discourse you on the 2d and 3d verses, which you so confidently misapprehend, and that to your shame and great Ignorance: So now to come to a right understanding of what is written in the fourth verse, I shall first declare the words; *But thou, O Daniel! Shut up the Words, and seal the Book till the end of the time, many shall run to and fro and knowledge shall be increased.* Who shall run to and fro, to increase in knowledge after the end of the *World*? Who shall possess the Earth after the great and terrible Day of the general Resurrection? Or where shall be the Earth to be possessed? Shall not the Earth be utterly consumed with fire, and the Element melt with fervent heat? Who then shall run to and fro, to increase in Knowledge? Or, what availeth the increase of Knowledge, after the great

great and terrible Day of the General Resurrection?

But now in answer to the second and third verses, I shall give you my Opinion, but not my Opinion only, but the Opinion of many wise and learned Men, and not only the Opinion of wise Men, but the perfect *Word of God*, whose *Words* and *Works* agreeth together thus: That there shall be two Resurrections, and the first Resurrection shall be the full term of a thousand years, before the last great and general Resurrection; and indeed these two verses, relates very notably, as touching the first Resurrection.

Forasmuch as it is said, *Many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to shame and perpetual contempt*: Now you must observe this word many; it is said, That many shall arise; it is not said, All shall arise: But at the last and general Resurrection it is positively said, All shall arise, both great and small; the Sea and Death and Hell must deliver up all their Dead, therefore we cannot expect this to be the last and general Resurrection, because of this word, Many, it is not said, All; and there is much difference between many, and all; therefore we must suppose this to be the first Resurrection; as it is written, *Blessed and Holy is he that hath part in the first Resurrection, for on such the second Death hath no power*, Rev. 20. V. 6. For why they have taken up their Priesthood; they shall be Priests of God and of Christ, and shall reign with him

a thousand years, Rev. 20. v. 6. Thus you may understand, that they were Priests on Earth, before this Resurrection, and shall be Priests of God and of Christ, after this Resurrection, as witness, *Dan. 12. Ver. 3.* where it is said, *They that turn many to righteousness, shall shine as the Stars for ever and ever.*

This is very evident that these shining Ones are Ministers here on Earth, because it is said, *They are those that turn many to righteousness*; so by their faithfulness in their Priesthood here on Earth, they have obtained a Priesthood in Heaven also, where they shall live and reign with God, and with Christ a thousand Years.

Now in the second place, to prove this the first Resurrection, and that they rise but in part, at this first Resurrection; that many shall arise; as it is said, *Dan. 12. Ver. 2.* and not all: *All shall not arise at this time*, as it is written, *but the rest of the Dead lived not again, until the thousand Years were finished*, Rev. 20. v. 5.

This is very plain and evident, that they shall arise but in part, at this first Resurrection: Now when shall we suppose that this first Resurrection shall be? We have just cause to expect this first Resurrection, at the same time that the Devil shall be bound; for we read in the front of this Chapter, *And he took the Dragon, that old Serpent, which is the Devil, and Satan, and he bound him a thousand Years*, Rev. 20. v. 2. But he is not only bound, but shut up, and sealed securely, as
Verse

Verse 3. And cast into the bottomless Pit, and he shut him up, and sealed the door upon him, that he should deceive the Nations no more, until the thousand Years were fulfilled.

Now I never read that the Devil was ever yet bound for the space of this thousand Years; but it is certain; it will be so, that the Nations shall not be deceived, for the full term of a thousand Years, in which time of the Devil's Bonds, the Gospel must assuredly flourish, and be frequently and plentifully preacht to the whole World, as it is unavoidable it should be otherwise.

When the Devil is bound, and that there are no Deceivers, nor none deceived upon the Earth, the Gospel must unavoidably flourish throughout all Nations, to the fulfilling of those words of our blessed Saviour, *Matt. 24. Ver. 14. And this Gospel of the Kingdom shall be preached through the whole World, for a Witness unto all Nations, and then shall the end come*: This must assuredly be done before the end of the *World*, and when it is done, they that shall be then alive, must expect the end to be very near; but we have now no cause at all to suspect the end of the *World* as yet; for this Gospel hath not yet been preacht to the whole *World*, therefore it must by consequence be more than a thousand years to the end of the *World*, by reason the true Gospel must have its full force, for the space of a thousand Years, which thousand Years cannot begin, until the utter overthrow of *Babylon*, which is this Idol-worship, and monstrous Antichristian Popery.

So now to conclude, it is mine Opinion, that this first Resurrection, and the Devil's Bonds, and the Destruction of *Babylon*, or Idolatry, shall be all at one time.

That the Destruction of the Devil, and his Kingdom, here on Earth, shall be together; that the deceiver and the deceived shall be destroyed together, that the World shall be no more deceived, until the Thousand Years be fully expired. *But after the Thousand Years be expired, the Devil must be loosed again a little season, Rev. 20. v. 7. And he shall go about to deceive the People, which are in the four Quarters of the Earth, even Gog and Magog, to gather them together to Battel, which are in number as the sand of the Sea, Rev. 20. ver. 8.*

By this we may understand, that it is yet a long season to the end of the World, and that there is yet a very Glorious Time to be enjoyed, for the space of a Thousand Years. But when the Thousand Years are expired, the Devil cometh down in great wrath, to gather them together to Battel again. But what then? Shall it be so? Shall there be much Wars at the end of the World? I say, no.

I have already shewn you, that this will be the last War. *They shall learn War no more for ever.* For though they shall be gathered together to Battel, after the Devil is loosed, I cannot perceive they will ever Fight; for it is written, *They went up into the Plain of the Earth, which compassed the Tents of the Saints, Rev. 20. ver. 9.* What then? They

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shall

shall not Fight; they shall be all destroyed by the Hand of God, as it is said, *But fire came down from God out of Heaven, and devoured them*, Rev. 20. ver. 9.

There is no more Sword for ever.

The next work must be accomplished by Fire from Heaven, then cometh the end of the World, as I told you before; then it is that the Earth shall be consumed by Fire, and the Element melt with fervent heat. Then cometh the last and General Resurrection, when both small and great are judged, Rev. 20. 12, 13. This is the Last and General Resurrection. *And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and false Prophets shall be tormented, even day and night for evermore*, Rev. 20. ver. 10. This, I say, is the Last and General Resurrection at the end of the World.

So now I hope you are reasonably satisfied, that there are two Resurrections, and the one a Thousand Years before the other. And the first is this, which is here mentioned in the Twelfth of *Daniel*, where it is said, *Many shall arise*; but I cannot perceive that all shall arise, because, as I have already shewn you, that the rest of the Dead lived not again until the Thousand Years were expired.

Therefore I would, that you would understand, that all these things which I have mentioned, are perfect, and that it is our present King which obtained the Blessing by the Angel, at his Arriyal to the Throne, which

which shall usher in all these Blessed and Prosperous Days, which are now ensuing, by the Destruction of *Babylon*, by the Destruction of the Devil and his Kingdom. But I doubt many will fall short of the Enjoyment of these so Glorious Days, through Unbelief, and like unto the *Israelites*, through their murmuring and repining against the Will of God, bring a Curse upon themselves.

Master. Now I confess you have spoken very briefly to the purpose, and the clearing of this Point cleareth all your former Discourse. But I fear that this our present King will not attain to the fulfilling of all these Wonders, for His Majesty is attended, on every side, both before him and behind him, with so many Adversaries, both Private and Publick, that I fear they will destroy him, as they have other Kings formerly, before he hath accomplish'd this Wonderful Work: Nevertheless I know not but it may be all performed before the War cease. For indeed it doth now seem to be very proper that this is the time of *Babylon's* Destruction; and I must confess, that the Destroyers of *Babylon* must be those of the North. And now I perceive, that this Kingdom, is that Northern little inferiour mixt Kingdom, which the Lord hath ordained for this Work.

Servant. I am very glad to hear that you are willing to believe in part, but if you believe but one tittle, or one particular thing, you have so much the more reason to believe every word, for if one be true, all is thereby

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justified;

justified; and in respect that we have seen those former Kings cut off, according to determination, we may the more confidently assure our selves, that this our present King will accomplish the whole Work: For we have the same God that ever was, and the Power of God is now as great as ever it was. And the same God that hath Power to destroy, according to his Word, hath the same Power to preserve, according to his Word. Why then should we distrust either the Power or Promise of God?

I might shew you many Examples in times past by former Kings, and prove it by Scripture, but here is sufficient Evidence, which we our selves are, as we may say, Eye-witnesses, in these three last Kings of *England*, and also our Protector. But what occasion have I to say more than hath been already said? I have already proved all these things in the Eleventh of *Daniel*, as touching *Cromwel*, and also the Kings past, with our present King. Which though it be His Majesty's Care to expose himself to such Difficulties, like unto a Lamb in the midst of a Flock of ravening Wolves, yet the God of Heaven is faithful to his Word in every respect, and will certainly Protect His Majesty in despite of all his Foes; the Lord will still confound all their Conspiracies, and reveal all their secret Plots, to their Shame and Confusion.

Now, the rehearsing of these words putteth me in mind of a very notable Discourse betwixt a very great *Roman* Catholick and another

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another Gentleman, as they were Riding along the Road near *London* very lately. Whereas they were admiring the present state of the Nation, and considering how the Mighty God had protected our present King. The Catholick said, they had plotted Ninety and Nine times, and none of their most Secret Plots would take effect. But the Protestants never contrived but only one Work, and it proved effectual. For which the Catholick owned that the God of Heaven was of the Protestant's Party, and did utterly detest Popery, and protested never to own the Religion any more. I could wish that all Plotters would do the same, lest they Plot once more, and be caught in their own Snare.

Master. It is indeed undeniable, but that the Power of God is sufficient to perform all these Wonders, though invisible to us. But if this be the very Prince which does seem so Precious in the sight of God, whereby he will assuredly make the Chief and Principal Instrument of this most Glorious Work, we ought not to cease Day nor Night, from giving all Praises and Thanks, due unto a most Powerful God, for his wonderful Mercies and Blessings towards us.

Servant. Now you have spoken all at once; for though it be at present invisible to us, it is the more to be expected that it will be finished. This is the time that the Lord chooseth to do it in, for his own Glory. When impossible to us, by reason God will have the Glory of the Work himself. By this he

manifesteth his Power, by this the World may see, that the God of Heaven beareth Rule on Earth; by this the World may see, that there is a God in Heaven, that the World may not say, as *Pharaoh*, *Who is thy God, that I should hear his voice?* *Exod. 5. ver. 2.* *Pharaoh* was thus Ignorant, and not ashamed to confess it with his own Mouth: He replyeth the second time, *I know not the Lord, neither will I let the Children of Israel go.* Thus he was hardened in Rebellion, he would not obey the voice of the Lord, neither did he know the Lord. He knew no God there was in Heaven, neither do Thousands, nay, Thousands of Thousands at this very time. Therefore, as I said before, the Lord chooseth this time, when impossible with Men, that Men may see, that their Works are all in vain, and that the Power of God is All in All. And by this his most wonderful Power will he manifest to the World, by the Protection of this our blessed Prince, which is so Precious, as you say, in the sight of God, to be the chief Instrument of performing those Wonders. But as touching this word, *Precious*, observe but the Word of God, which he spake by the Mouth of his Prophet *Isaiah*, Chap. 13. ver. 12. *I will make a man more precious than the fine Gold; even a man, above the wedge of Gold of Ophir.*

This thing is worthy of our Observation in four Respects, and indeed very necessary to be considered at this present time.

First, That it is but a Man, but only one Man; the word is plain, *(a) Man.* Had it been

been said, *I will make Man more precious than fine Gold*; it might have been thought, that there should be many very Precious Men. But it is Evident, that there shall be but only one Man in particular, anointed more Precious than all the rest of the World; only one Man, the word is plain, *a Man*.

Secondly, How Precious this Man shall be: *Even a Man more Precious than the Wedge of Gold of Ophir*.

Now, here is the Question: Who knoweth how precious this Wedge of Gold was? We all perceive that Gold is a very precious thing at this very day, and very highly esteemed by those that can Purchase it. It is certain they lay it the most secure of any thing whatsoever, and esteem it more than any thing in the World, though in small Pieces, or perhaps, but only one Piece; nevertheless, be it many or few, it is highly esteemed. But this was a Wedge, and I suppose a very great Wedge, for undoubtedly there was nothing in the World more Precious than this Wedge of Gold. It was certainly the Richett, and most Precious Jewel in the World, or else it would not have been placed and compared to the most precious Works of God. But this Man shall be more Precious, as it is said, *Even a Man more precious than the golden wedge of Ophir*. This must be a Precious Man indeed; shall such a Precious Man live, and Reign on Earth, and not be known to be a Precious Man? Surely he cannot; for the Precious Gold sheweth it self to be Precious, and the precious Works

of this precious Man, will undoubtedly appear to be more precious than fine Gold. I say, such a blessed Man, that is more precious than fine Gold, must certainly be known, his most precious Works will certainly make him manifest unto the World.

Thirdly, What this Precious Man is to do: Undoubtedly so precious a Man as this must be ordained for some precious Work; and indeed I do suppose he is ordained for the Destruction of *Babylon*; my Reason is this: The first Verse of this Thirteenth Chapter is evident thereunto; for the word is thus: *The burden of Babel, which Isaiah, the Son of Amos did see.* It was a Burden which was to fall upon *Babel*, and this Burden must certainly shew its Destruction throughout the World; not one City alone, but the whole World; as it is said, *ver. 11. And I will visit the wickedness upon the World.* This is a great Visitation; not one City alone, or one Nation alone, but the whole World. This must certainly tend to its utter Destruction. But by what means, in what manner shall the World be thus smitten? The latter part of this Eleventh Verse declareth it; it shall be by the fall of Tyrants, expressly said, *And I will cast down the Pride of Tyrants*, *ver. 11.* Now, we can judge no less, but it is meant of all the Tyrant Princes in the World; not only one Prince, but Princes. The word is expressly said, Princes, as the former part of the same Verse denotes to the World. So then it appears, that all Tyrants shall now fall, not only

only *Lewis*, but all the Tyrant Princes throughout the whole World. This will be a Precious Work indeed.

Is our present King this Precious Man? Let us consider it. We must therefore come to the Fourth Point,

That is, Where this Precious Man shall Reign. We must suppose him to be a King, by reason the Lord hath thus declared him above all Men; nay, more precious than any thing in the World. Therefore he must certainly be a King of that Foreign Nation that shall come upon *Babylon*. It is not *Babylon's* own Nation shall destroy it, it is a Nation that shall come from a far Country unto it, and destroy it, *Chap. 13. ver. 10.* And this King must be the King of that far Country's Nation.

But how shall we know what Nation this should be, by what Name or Title he is dignified or distinguished? They are called the *Medes*. *Behold, I will stir up the Medes against them, Isa. 13. 17.* It is the *Medes* that shall be *Babylon's* Destroyers, unto their utter Destruction; for it is said plainly, *It shall not be inhabited again for ever, ver. 20.* These *Medes* will lay it Desolate for ever. But who are these *Medes*? *Jeremiah* speaketh much of these *Medes* to the very same purpose. Here are two sufficient Witnesses, two very Eminent Prophets, and both agree to the thing very well. Observe the words of *Jeremiah, Chap. 51. ver. 11.* *The Lord hath raised up the Spirit of the King of the Medes, for his purpose is against Babel to destroy it.*

I thought before, that these *Medes* had a King to lead them up to this great Battel. And now I perceive, that this Precious Man is the King of the *Medes*, that shall destroy *Babylon*. Now, it will soon appear what King it is, and who the *Medes* are. I could shew you several Proofs for it, but I suppose this of *Jeremiah* is sufficient: It is the King of the North. The *Medes* are the People of the North, as this Chapter does clearly prove. For if you compare the 11th. Verse to the 48th. Verse, you need no farther Evidence, for it is both but one thing that they threaten; it is both the Destruction of *Babylon* that is determined: For one Verse saith, *The Lord will stir up the King of the Medes*. And the other saith, *The Heaven and the Earth shall rejoyce for Babel, for the destroyers shall come unto her from the North, saith the Lord*, Jer. 51. ver. 48. It is a very faithful Tongue pronounceth this Sentence, it is the Lord; the Mouth of God hath spoken it. If then you will believe the Lord, it is manifest, that this Precious Man is the King of the North; the *Medes* are the King, or People of the North, which are to destroy *Babylon*. And I have already shewn you, that this Nation of *Great Britain* is the North, and that it is our present King *William*, that shall perform all these things.

Then by consequence, this our present King is this most precious Man, more precious than the Wedge of Gold of *Ophir*. No wonder that there was a Blessing pronounced to His most Royal Majesty, at his Entrance to

the

Great Britain's Glory.

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the Throne, *Dan. 12. ver. 12.* More than to any King in the World before him, or ever will be any more for ever. I say, His Majesty might well obtain this Blessing, since he is so Precious a Prince, and is ordained to perform such Precious and Glorious Works, that both Heaven and Earth, and all that is therein, shall rejoyce at the Works of His most Royal Majesty's Hands, *Jer. 51. ver. 48.*

These things are worthy of Observation, this ought not to be kept in secret, for how shall the Inhabitants of the Earth rejoyce, if they are kept in Ignorance? Let us then declare it to the World, according to the Command of God, where he saith expressly, *The Lord hath brought forth our Righteousness; come and let us declare in Zion the works of the Lord our God, Jer. 51. 10.*

This is a very worthy Work indeed, and worthy to be declared; this will rejoyce the Hearts of Thousands, to hear of those most Glorious Works of the Lord. To hear of such most Glorious and Prosperous Days, proceeding and ushering in by our blessed Prince.

So let the Heaven and the Earth rejoyce, and all that therein is, bless the Lord, praise him, and magnifie his most Holy Name for ever.

PSALM

P S A L M LXVI.

YE Men on Earth in God rejoyce,
With Praise set forth his Name;
Extol his might with heart and voice,
Give glory to the same.

How wonderful, O Lord, say ye,
In all thy works thou art?
Thy Foes for fear do seek to thee,
Full sore against their heart.

All Men that dwell the Earth throughout,
Do praise thy Name, O God;
The laud thereof the World about
Is shew'd and set abroad.

All folk come forth, behold and see
What things the Lord hath wrought;
Mark well the wondrous works that he
For Man to pass hath brought.

*So Master, now farewell, I must be gone:
If you are gone, farewell; farewell, good John.*

King *WILLIAM*

Proclaim'd the Third Time:

OR, THE

Last Farewel

TO

Great Babel.

The Third PART.

BEING A

DIALOGUE

BETWEEN

A Papist and a Protestant,

And Proper to be joyned
unto the former.

Written by *JOHN BUNDT.*

LONDON: Printed for *Nicholas Bod-*
dington, at the *Golden Ball* in *Duck-lane.* 1696.

HAil, Muse, assist me once again,
 That all my Labour be not still in vain.
 Assist me, Lord, and guide both Heart & Pen,
 In order to convince some unbelieving Men.
 Let thy most Sacred Word so evident appear
 To unbelieving Men, that they thy Name
 may fear; (say,
 And not with only fear, but let them truly
 Thou gavest them warning of the latter day.
 Thou sent us Prophets, Lord, and eke thy own
 dear Son; (done?
 What is it more, O Lord, thou couldst have
 Wilt thou send *Lazarus* to us again?
 Could it be so, it would be still in vain.
 That word of *Abraham* was truly said,
 That Men would not believe, if one came
 from the Dead;
 Therefore let *Dives* now no longer strive
 To send dead Men to those that are alive.
 But why should Men now thus disturb their
 Peace, (increase?
 Since thou hast said, that Knowledge shall
 And now Experience daily doth me shew
 That Knowledge doth increase by running
 to and fro.
 For though I travel with much pain and cost,
 Yet I perceive there hath been nothing lost;
 For as I travel to and fro the Land,
 Still more and more I daily understand.
 So, Lord, I beg now in thy dear Son's Name,
 That thou wilt let the Nation understand the
 And not to think it still to be a Story, (same,
 But let them now believe, for thy own Glory,
 Great

Great Britain's Glory:

BEING

A DIALOGUE between
a Protestant and a Papist.

Papist. WELL met, Neighbour; I hear you are Composing a Book, in Honour of your King: I should be very glad to see it in Print, but I fear that some, who are wiser than your self, will dismiss you of your purpose, and scarcely give you Thanks for your much Trouble in writing a Fable.

Protestant. Neighbour, I value not your Jeer, neither your deriding my Work; but how can you call it a Fable, before you see it? But I perceive you have heard the Subject of it, and by reason you hate the King, therefore you despise me and my Book. But I pray you tell me what you can Object against it.

Papist. Alas! a Child may Object many things sufficient to convince you of your great Folly.

Protestant. Thus much I confess, that a Child may have many Arguments, though to no purpose; and none but Children, Fools, and

and Knaves, will, or can say a word against it; such I know will believe nothing, neither will they understand, as I have already shewn you, which Reason I draw from these words in the Twelfth of *Daniel*, *The wicked shall not understand*. I might enlarge much upon it, but it is in vain; for those that are wicked, will be wicked still. So I now desire you in Love to shew me wherein I am thus grossly mistaken, that you thus deride me, before you see it in Print, or know what I have written.

Papist. Although it is not yet in Print, I have seen your Copy, and it appears to me, not to be worth a Button.

Protestant. Pray be so kind, as to shew me my Error, and if I cannot give better Proofs for what I have writ, than you can produce against it, then I will submit unto you. Otherwise I shall conclude, that I am right, and you wrong, as I doubt not but it will so appear in the end.

Papist. There are many things in your Book, which I could contradict, but it is in vain to rehearse them all, by reason there are only two things which are sufficient to convince the greatest Heretick in the World, for they are so plain, and apparently proved in Scripture, that it needeth nothing else to convince your whole Book.

Protestant. Surely they must be very weighty things indeed, and without contradiction, if you can prove them by Scripture. But by reason it is necessary to consider it perfectly, I would desire you to rehearse but only

only one at a time : So if you please, let me hear what is your first Objection,

Papist. The first thing I have to Object, is this : You applaud King *William* after a very great manner, and pretend a Blessing pronounced to him, in Usurping his Father's Throne, and casting his Father out of his Birth-right by Violence. For which thing, in the room of a Blessing, the Lord hath pronounced a Curse, for his Disobedience, and breach of Command, in dishonouring his Parents.

Protestant. I perceive you have been instructed by some of those accursed Preachers, which have said, the Fifth Command is made Treason ; but I doubt not but to prove it no Treason : I suppose it will appear, that it is you that have broke this Fifth Command, and not King *William*. But is this all you have to alledge against him ? If there be no more than this, the thing will easily be answered in few words ; therefore what you have more to say, let me hear it, and I shall endeavour to answer it to your full Satisfaction.

Papist. I suppose this is sufficient, unless you will say, the Lord never gave any such Command.

Protestant. No, I will not deny the Command, neither have I any reason so to do ; for the Command is, as you say, *Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.* I confess, this Command bindeth Children in Duty to Earthly Parents, if it can be

be done without Offence to God; but far more to our Heavenly Father. We have a Father in Heaven, which requireth Honour. Our Heavenly Father maketh great Complaint for want of Honour; *Malachi* 1. v. 6. *If I be a Father, where is mine Honour? And if I be a Master, where is my Fear? Saith the Lord of Hosts.* See now how the God of Heaven complaineth for want of Honour, none giveth Honour to God; yea, all complaineth for Honour to Earthly Parents, and forgetteth the Honour due unto God. But unto whom is this Complaint made? *Unto you, O Priests, that despise my Name, Mal. 1. ver. 6.* These are such Priests as we have some now, saying, the Fifth Command is made Treason. These the Lord complaineth of, for filling the Nation with Rebels, by Conspiring against both God and King: And indeed we may justly take up the same Complaint against many Ministers at this present day.

What think you of it now? Will this give you Satisfaction? Or do you think we have no Father in Heaven? If not, why did Christ direct us to pray to an Heavenly Father? If we have no Father in Heaven, why do we say, *Our Father, which art in Heaven?* Do ye mock God? Do ye call him Father with the Tongue, and disown him to be a Father in your Heart? Or do you think that Christ only presented you with a Complement, to teach you to dissemble with God, and flatter him? But surely this was not taught us for a Complement, for he directeth us to a Heavenly

Heavenly Father in sundry other places. Christ saith, *Pray unto the Father which is in Heaven, &c.* And again, he saith, *Whatsoever ye ask the Father in my Name, it shall be granted.* Now, I shall direct you to one word more from Christ's own Mouth, and if you say, that you will not believe it, then you say plainly, that Christ was a Lyar: See *Matth. 23. ver. 9.* *And call no man your Father upon the Earth, for there is but one your Father, which is in Heaven.*

These are plain words, what think you of this? Who hath broke the Command, King *William* or you? I pray consider it. For there is but one your Father, and he is a Heavenly Father: Ye have no Father on Earth, there is but only one Father, and that is God; and it is God alone that requireth Honour. Therefore it is you that have broke this Fifth Command, in robbing God of his Honour, and casting it upon Man, except you will say, That we ought more rather to obey Men than God; to honour our Earthly Parents, and dishonour God: If you can answer me in this thing, I shall be satisfied.

Papist. We are firmly bound by the Command, to Honour both Heavenly Father, and Earthly Father also.

Protestant. But suppose a Man cannot Honour God and his Parents too; I demand, which you will Honour, either God; or your Earthly Father?

Papist. I know no reason why a Man may not Honour God and his Parents too; for in giving Honour to the Parents, he obeyeth the

the Command of God, and in so doing, he honoureth both God and Man.

Protestant. But suppose I should produce several Reasons to prove that some Men cannot Honour God and their Parents.

Papist. If you can give Scripture Proofs for it, I will believe it, otherwise, I will not.

Protest. Well then, if that will do, I shall shew you several immediately. Suppose a Man hath a wicked Father, which is given to all manner of Vice and Profaneness, or at least wise to many. A Man indeed may have some outward shew of many good things, yet he may be most notoriously wicked. Shall his Son or Daughter be partaker with him in wickedness? Does the Command combine Children to be as wicked as their Parents, and to be partakers with their Parents in sin? I tell you nay; for if they do, they will assuredly be partakers with them in punishment. How then is Obedience required of Children to wicked Parents? Doth not the Lord require every one to take heed to his own ways? Are we not told, that every Vate shall stand upon his own bottom? *The Children shall not suffer for the Father's sins, nor the Father for the sins of the Children.* If you want Proof for this, read the Twentieth Verse of the Eighteenth Chapter of *Ezekiel*; and if that be not sufficient, you may peruse the whole Chapter; and if this Chapter will not suffice, you may find many more like unto it. See *Deuteronomy 24. ver. 16.* The Second of *Kings*, Chap. 14. ver. 6. The Second of *Chronicles*, Chap. 25. ver. 4.

I hope

I hope this is sufficient to satisfy you, that every Man shall suffer for his own sins; but if the Son commit the same sin as his Father did, then will their Punishment be together.

Well then, now this is the thing to be considered, will you now obey Man, rather than God? Will you now give more Honour to an Earthly Father, than unto your Heavenly Father? Consider this, I pray you, with sincerity, and I doubt not but it will give you full satisfaction; but I doubt, you believe not that the Scriptures are true, for if you did, you would not Question one word in this sort.

Papist. Now I perceive what you aim at; I find that you count, that King *James* was a very wicked Prince.

Protest. I thought I had sufficiently shewn that already; did it not so appear, when he sat on his Throne? Did not *Daniel* foretel that he would be a vile Person, *Chap. 11. ver. 20.* And likewise from this Verse, to the 40 Verse, *Daniel* describes his behaviour, and accordingly it was manifest. But can you or any Man say, that he was not disobedient to the Lord's Command? Did he not serve strange Gods? Did he not worship Idols? Peruse the 28 Chapter of *Deuteronomy*, from the 14 Verse, to the end of the Chapter, and consider with your self, whether the very worshipping of Idols be not sufficient to bring all these things on him, which are now befallen him. It would be too much to write what might be drawn out of this
Chapter

Chapter proper for this occasion, and many other places of Scripture, which are of the like Nature. Therefore I shall leave it to every one that desire to read it, to peruse it themselves; for, as I told you before, you will believe nothing that is written in our Bible, you will not believe the ill Character that is given of him, neither would you believe that good Character that *Jeremiah* hath given of our present King. You say, he is an Usurper, and he saith, That he is a *Righteous Branch*, Jer. 23. ver. 5. Here is great difference in your Judgment; here is undoubtedly a great mistake, in either the Prophet or you, or else in me.

Papist. I dare not say, that *Jeremiah* was mistaken in the Person that he here mentioned, neither do I think that I am mistaken. But I can do no less than tell you, that if you think these things were written in reference to our present King, you are under a great mistake: If you look but into the Contents of the Chapter, you may see who it was spoken of. This was a Promise of our Blessed Saviour, Christ was this Righteous Branch; and you are a very unworthy Person, to take the Honour due unto Christ, and lay it on whom you aim at: Is not this robbing God of his Honour, to impute things unto Man, which was due only to Christ?

Protest. I hope you will not be too rash, nor blame me without a cause. I shall be as careful of robbing God or Christ of one tittle of Honour as you can be. I confess, that this hath been supposed to be according as you

you say; but we have several Remarkable things in the same Chapter, which causes me to say, it is due only to our present King. Do but observe what is written in the latter part of the 20 Verse. You see that it would not appear plainly until the time that is called the latter days; *But in the latter days it should be considered perfectly.* Now, we are to consider, that this time, that is called, *the latter days*, was not before this present time. For Christ himself spake of things that should come to pass in the latter days, which things we see now performed. And the Apostles also, which was since Christ, spake of things which should be performed in the latter days. Therefore we may justly say, that the latter days was not until now, neither could it be considered rightly before the latter days; neither was it Christ here meant. Besides, there are several other things to be observed; as first, you may take the latter part of the fifth Verse: It is an Earthly King that shall Reign and Prosper, you see he shall *Execute Justice and Judgment in the Earth.* How can you think it was Christ here meant? He never did Reign as King when he was on Earth. You may remember the *Jews*, they utterly denied that he was their King; they would have caused *Pilate* to alrer the Super-scription which was written on the Cross, and to have writ, *He said he was the King of the Jews*: Therefore we cannot say, that he was this King here meant. And again, he never was crowned King on Earth, until the day of his Suffering, that they crowned him with
Thorns,

Thorns, in scorn and derision. Thus you may understand, that he never Ruled and Reigned as a King, but as a Servant, as we may say, and was subject unto Kings. He was a Teacher unto *Israel*, he stiled himself a Bishop, and a Priest after the manner of *Melchisedec*, but he never Reigned as a King; he commanded to give unto *Cæsar* the things that were *Cæsar's*, and to God the things that were due unto God. Thus you may see, that he never did Rule and Reign as a King upon Earth; he did not Execute, he did but only Teach and Instruct. But the King that is here spoken of, *Shall Reign and Prosper, and shall execute Judgment and Justice in the Earth; In his days Judah shall be saved, and Israel shall dwell in safety, ver. 6.* This King shall perform the greatest and mightiest Works that ever was performed since there was a Nation, insomuch, that it shall change the Name of the most High God. *They shall no more say, The Lord liveth, that brought up the Children of Israel out of Egypt, ver. 7.* But *the Lord liveth, which brought up, and led the seed of the House of Israel out of the North Country, and from all Countries where I had scattered them, and they shall dwell in their own Land, ver. 8.* It was indeed a great and wonderful Work, which the Lord wrought in that mighty Deliverance, in leading the *Israelites* out of *Egypt*; in separating his own People from the *Egyptians*, in leading them into the Wilderness, and leaving the *Egyptians* behind to Repent. But this is a far greater Work, for he doth not now draw

out

out his own People, and plant the Red Sea betwixt them and their Enemies, but he leadeth them before the face of their Enemies, to execute Justice with the Sword; he doth not only preserve his own People, but utterly destroy his Enemies; which are so many in Number, more than his own Faithful Sword-bearers, that it will appear unto us a Miraculous and most Wonderful Deliverance. We may justly say, *It is the Lord's work, and it is marvellous in our Eyes.* But though it be so miraculous to us, it is not impossible with God, for what is determined shall be done. *And his Anger shall no more return, until he hath executed, and till he hath performed the thoughts of his heart,* ver. 20. The Sword shall no more be sheathed, until all be finished, for now is the latter days, as I told you before, *when it shall be considered perfectly.*

So I hope I have given you full Satisfaction in this thing; That it was not Christ here meant, but our present King: Therefore I hope you will no more say, he is an Usurper; for you see the Lord hath given him a far greater Name, than unto any King that ever Reigned before him unto this day, or for ever. So if you have any more to alledge against it, let me hear it, and I shall endeavour to answer it the best I can.

Papist. Now I perceive that you pretend to be a Prophet, nay, more than a Prophet, for you are wiser than the Prophets, for you contradict the Prophets; therefore it is in vain to contend any more, nevertheless I am

not a whit the more satisfied, for I shall believe the Prophets rather than you, and the Prophet saith, that this was Christ, as it doth appear by both the Contents and Margent; therefore it is in vain for you to think to contradict it, and give Honour to Man, which is due only to Christ.

Protest. Why should you say, that I am a Prophet? Do I Prophecie, or speak any new thing? Should I pretend to be a Prophet, the World might truly say, that I am a false Prophet, like unto your Friend *Honywood*, which I have often heard Prophecie. We are told, that false Prophets shall arise at this time, but we never read of any true Prophets that ever should arise after Christ; neither do I pretend to be a Prophet, nor so wise as a Prophet; neither do I contradict the Prophets: But you ought to consider, that the Prophets did not Pen the Margent, nor the Contents of the Chapters. The Prophets pen'd only the Chapters, and other Pen-men, long since the Prophets, have erected the Margent, and the Contents, according to their own Imagination, and some things, no doubt, are directed according to the true intent and meaning of the thing, and some are not, as is now to be proved; for this present Age hath manifested many things, by their so perfect appearance, which was thought to be past long ago. Besides, I could shew you several mens Works, in this Penning of Margents, every one according to his Opinion, yet many differ in their Judgment, and some write one thing, and some another;

another; and some confess, that it cannot be perfectly known, until Time maketh it manifest. Therefore we have no cause to depend upon the Contents or Margent, but upon the very Prophecy it self; nevertheless I cannot blame those Pen-men, in endeavouring to give Honour to Christ, by reason the Truth was not then known. But now it appeareth otherwise, we ought to put the Saddle upon the right Horse, *And render to Cæsar the things that are Cæsar's, and to God, the things that are due unto him.* Therefore I shall pass over this thing once more, and shew you more plainly, by several good Proofs, by reason I would willingly be clear of your Mistakes, that you might be fully perswaded of the Truth, and become a Loving Subject unto a true King, and enjoy your Land in Peace. There is much Time and Labour might be spent, but if these things that I shall produce will not prevail, it is not an Hundred more that will suffice; nay, I may say, *If one come from the Dead, you will not believe.* But you shall have none come from the Dead; you must believe *Moses* and the Prophets, or none at all.

So I shall shew you Ten very Remarkable things, Nine of which I shall draw out of this Chapter, and give you several Proofs for it out of other places of Scripture; then, Tenthly, and Lastly, I shall draw something of Application, in Conviction of our new Frensie false Teachers, which would willingly wheel it about to the Second Coming of Christ; and then I shall leave it to you to consider,

First, You see in the first Verse of this 23 Chapter there is a *Woe* pronounced to the Pastors that destroy; that is, false Teachers, such as are very plenty at this time: But did you ever hear that Christ did punish any? If not, where was their *Woe*? He did indeed exhort them that were false, and foretold, that many more should arise, deceiving the World, until they were come to the full head, but then cometh their *Woe* at last; for his part, he punish'd none. Therefore he was not the King here meant, that should Rule and Reign, and overthrow these false Teachers; and cause their *Woe* to fall upon them, even to their utter Destruction.

Secondly, Had this been to be performed by Christ, there would not have been a false Teacher in the World for ever after him. For when these false Teachers are overthrown, there are to be Faithful Ministers set up, that the People shall dread no more, nor be afraid, as *ver. 4*. There is no more dread or fear of false Teachers after that time, but we see they yet stand; therefore it was not to be done by Christ, for after the Lord had visited them, as you read in the Second Verse, the Righteous shall dread no more; you have sufficient Proof for it in *Ezekiel*, Chap. 34. *ver. 28. They shall no more be spoiled of the Heathen, they shall dwell safely, and none shall make them afraid.* Here you see has been the same mistake, here Christ was supposed to be this King, that should overthrow these false Teachers; but we must conclude it was a mistake in the erecting of the Contents and
Margent,

Margent, or else we may say, that *Ezekiel* was a false Prophet, because these false Teachers are not yet overthrown. Now, which will you say was in the mistake, the Prophet, or the Penner of the Contents? You must lay it upon one of these two, or else you must say, that Christ is not yet come.

Thirdly, I must direct you to the fifth Verse, *Behold, the days come, I will raise unto David a Righteous Branch, &c.* Must this of necessity be Christ? Is it impossible that an Earthly Prince may not be worthy to be called a Righteous Branch? I suppose not. For God himself is Righteous, and *David* was a Man after God's own Heart. Why then may not *David* be said to be a Righteous King? We have heard of many Men which have been imputed to be Righteous Men, as *Abraham, Isaac, Jacob, Lot, Job*, and others; as it is said, *David shall never want a Man to sit upon the Throne of Israel, Jer. 33. ver. 17.* Here you see is a great Promise; *There shall never be a Man wanting*, neither before Christ, nor after Christ. Christ was expected to be this King also, because it is said, *A Branch of Righteousness shall never be wanting.* But had this been Christ here meant, he did not Reign ever; but here we are promised, that when one Righteous Branch hath Reigned his full time, we shall have another; *There shall never be a Man wanting to sit upon the Throne of the House of Israel.* Now, why is it said, *That David shall never want a man?* And in several places it is said, *I will raise unto David a Righteous Branch?* It is because

they shall be such Princes as *David* was, to Rule and Reign with great Power and Authority, as *David* did, by force of Arms, with the Sword, to overthrow the Lord's Enemies, as *David* did; to promote the Holy Gospel, as *David* did, that the Lord's People may live in Peace; *That Judah may be saved, and Jerusalem may dwell in safety,* Jer. 33. ver. 18. This you see is the Lord's Covenant with *David*, that can never be broken; you may as easily prevent the shining of the Day, or the darkness of the Night, as to dismiss the Throne of such Righteous Princes, Jer. 33. ver. 20, 21, 22. *As the Army of Heaven cannot be numbered, neither the sand of the Sea measured, so will I multiply the Seed of David my Servant, that his Seed may Reign on Earth for ever.* We cannot expect that this was really meant to be Christ alone, but all those that should Reign after him, for ever. Thus the Seed of *David* is greatly multiplyed in Righteous Princes, and not in Christ only.

Fourthly, You must observe these words in the fifth Verse, *A King shall reign and prosper.* To this I have spoken very largely already, and have shewn you, that Christ was not a King, neither did he Reign on Earth, Christ refused to be a King, John 6. ver. 15. *When Jesus therefore perceived that they would come and take him to make him a King, he departed again into a Mountain himself alone; he went privately away, because he would not be made a King.* Shall we say then, that Christ was disobedient to his Father's Will? Or, shall

shall we say, it was not his Father's Will? Or, shall we say, the Prophet was false? The Prophet saith plainly, *A King shall Rule and Reign*; therefore undoubtedly it was spoken of some other King, and not Christ.

Fifthly, Observe the latter part of the fifth Verse, *And he shall execute Judgment and Justice in the Earth*. This thing requireth very good Observation. This King, you see, shall execute Judgment and Justice in the Earth. Now, if you please to read the Fifty third Chapter of *Isaiah*, you may soon understand whether Christ did execute or not. This Chapter is undoubtedly a Promise of Christ: You may observe the whole Chapter, but especially the third Verse, and the seventh, *He is despised and rejected of Men, he is a Man full of sorrow, he was despised, and we esteemed him not. He was oppressed, and he was afflicted, yet did he not open his mouth. And again, Ver. 12. He was accounted with the Transgressors, and he bare the sins of many.* Thus you may observe the painful Life of our Blessed Saviour, and according to this Prophecy, we have sufficient Testimony throughout the New Testament, that both his Life and Death was accordingly. Now we are to observe the difference betwixt a Ruler and a Sufferer: Christ you see suffered for wicked Men; and this King, which we now treat of, is to punish wicked Men. Christ was ruled, and obedient to Men, he confesseth, he did not Judge any, *John 12. ver. 47. If any Man hear my words, and believe not, I Judge him not, for I came not to Judge the*

World. If Men did not believe, Christ did not Judge them, he judged none, it was not his place to Judge; he came not to judge the Word, but to save the World. But this King we now treat of, is to Judge the World; *He shall execute Judgment and Justice in the Earth.* Well then, how shall we Judge in this matter? What shall we say to this thing? Shall we say, that the Prophets were false? It is observed, that if two or three Witnesses are brought to the Bench, to Testifie in any Cause, and these Witnesses are found in several Testimonies, one saying one thing, and another, another thing, that the Witnesses are false, and the Cause very bad. What say you to this? Will you say, that the Prophets were false, and that there was no King, nor no Christ promised? I dare not say so, but I rather say, that the Prophets are all true; but *Isaiah* Prophesied of Christ, and *Jeremiah* of some other King; only there have been great mistakes in the Judgment of Men, as I have shewn you several already, and many more I could shew you, if time would permit.

Sixthly, The former part of the sixth Verse, *In his days shall Judah be saved, and Israel shall dwell safely.* By this you may see the Power of this Mighty King, he shall preserve the Church of Christ by his Mighty Protection: The Church shall prosper, the Gospel flourish, and no Enemy shall touch it. This must be a Ruling King without doubt, it must be done by a Mighty hand; Christ never had this Power, he never ruled on Earth; but

but if we consider these present Times, it is very manifest to this thing; how wonderfully does this Land remain in safety, though our Enemies are many, and our Threatnings by wicked Men daily, yet we still remain in Peace, we do but only hear of Wars, as Christ said, *Matth. 24. ver. 6.* We hear of Wars, but we see none; therefore see ye be not troubled, for it is but the Threatnings of wicked Men. *In his days, in this King's days, Israel shall be saved, and Judah shall dwell safely.*

Seventhly, The latter part of the sixth Verse, *And his Name shall be called, The Lord our Righteousness.* Was Christ thus called, and yet rejected and despised? Was he called by so great a Name, and also made a scorn and Reproach, though undeserved. Was Christ buffeted, and scourged, and spit on, and persecuted even unto Death, and also called by so great a Name? I say, no; he never was called by that Name, no, not so much as by his Disciples. But no doubt had he been the King here meant, he would have been so called. Or shall we say, the Prophets spake by guess, and knew not what he would be called? What think you of this? It is my Opinion, that this Prophet did not speak of Christ, but of a Mighty King, which by his Mighty Ruling Power, and Righteous Government, should deserve this Name. I do not say, that Christ did not deserve it; but I say, he never was so called, for the greatest Name he was called by, was in derision, when he was going to the Cross, then

they cried, *Hail, King of the Jews.* I might enlarge much upon this, but I have given you some Instances already, that Earthly Kings might be properly called Righteous Kings, or Righteous Branch : So I shall leave it to you to consider,

Eighthly, Which we shall find very large and effectual on these words in the 7th. and 8th. Verses, *Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the Children of Israel out of Egypt : But the Lord liveth, which brought up, and which led the seed of the House of Israel out of the North-Country, and from all Countries where I had scattered them, and they shall dwell in their own Land.*

First, You are to consider, whether these words have been already changed.

Secondly, You are to consider, when they were to be changed.

They were to be changed when that King there mentioned should Reign. But I never heard that these words were ever changed as yet : Therefore the King which was here spoken of, did not Reign before this very time. It was not Christ here intended, for if it had, these words would certainly have been changed, according to Promise. But I can shew you the same words in the sixteenth Chapter of *Jeremiah*, Ver. 14, 15. Here are the same words in these two Verses, you may peruse them at your leisure. But I perceive here is a Mighty Work to be performed, nay, the greatest of Works that ever was yet performed, before these words will be changed. Here

is the Captivity of *Babylon*, and the Calling of the Gentiles: For your better Satisfaction, you may read the whole Chapter, and you will find much work to do, before these words are altered. This King that shall Reign at that time when these words shall be altered, shall be a great Fisher, and a great Hunter, *Ver. 16. He shall fish them, and hunt them from every Mountain, and from every Hill, and out of the Caves of the Rocks.* This thing was never yet performed, but I expect it to be very near at hand, I know not but you may live to see it, to your sorrow. Now, how can you expect this to be a Promise of Christ, and it is above Sixteen Hundred Years since he was upon Earth, and this thing not yet performed. I could lead you to another Portion of Scripture, that is, the Eleventh of *Isaiah*; but it is very difficult to deal with you in this place, for fear of mistakes. Here the Contents directs to the Birth of Christ, and also the Calling of the Gentiles. But here must certainly be a very great mistake, by reason, as I told you before, it is so many Hundred Years since Christ, and the Gentiles not yet called. Now, I would be willing that ye should read the whole Chapter, and then consider whether we may impute it to the Reign of Christ, or our present King.

First, Observe the Fourth Verse; *With Righteousness shall he judge, and with Equity shall he reprove the meek of the Earth; and he shall smite the Earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

wicked. Did Christ slay the wicked, or Judge any Man? He slew none, nor judged none, neither was he a Ruler, as I have already shewn you. How then, you will say, shall our present King do these wonderful things, by the Rod of his Mouth, or the breath of his Lips? I Answer, The Rod of his Mouth, is His Majesty's word of Command to smite the Earth, and also by the breath of his Lips he Commands to slay the Wicked, and it is performed according to his word. So he smiteth the Earth, and slayeth the Wicked, which Christ did not. And again, you may observe the 11th. and 12th. Verses; *And in the same day shall the Lord stretch forth his hand again the second time, to possess the remnant of his People.* What meaneth this word, The second time? Or what was the first? The first stretching forth his Hand, was in delivering his People out of Egypt: which Deliverance was the cause of the arrival of these words, *As the Lord liveth, which brought up the Children of Israel out of Egypt.* But now the stretching forth his Hand again the second time, is *his setting up a sign unto all Nations, and assembling the dispersed of Israel, and gathering the scattered of Judah from the four corners of the World,* as you read in the 12th. Verse.

This is his second stretching forth his hand, by the Sword: To spread his Holy Gospel to the four corners of the Earth; that this Gospel shall be preach'd to the whole world, to both Jew and Gentile, which shall cause these words before-mentioned to be changed.

They

They shall no more say, The Lord liveth, which brought up the Children of Israel out of Egypt; for why, here will be a far greater work performed by the same God. And therefore they shall forget the former and lesser work, and take in Record the latter and greater, saying, The Lord liveth, which brought up, and which led the seed of the House of Israel out of the North-Country, and from all Countries where I had scattered them. The first leading them out of Egypt, was the Lord's care over the main Stock; and we that are now scattered in several Nations, are the Seed of the House of Israel, which the Lord is now gathering together, to live in their own Land in Peace. This, I say, is the great and most wonderful work, which the Lord is now about to accomplish by the Hand of our Blessed Prince, King William, in this the welcome latter days.

Ninthly, We shall now pass to the latter part of the 20th. Verse; the words are thus: In the latter days ye shall understand it plainly, or consider it perfectly.

These words are worth Observation: Here is a time appointed when the truth of this thing shall be known perfectly; that is, in the latter days, and not before, but then it shall be perfectly known. You may perceive by this, that the Prophet *Jeremiah* foreknew that it would be misconstrued, and taken in a wrong sense: That it would not be perfectly known before the latter days, that the Event did manifest it. I perceive that this Righteous Branch should come to his Throne before

before it should be considered plainly; and you see by the Prophet's own words, that it would not appear plainly, before the latter days, but then it would appear plainly: And the time that is called the latter days, was not until this present time. I confess that some expected it to be the latter days, ever since Christ, but they have greatly deceived themselves and others; for had the latter days began at the time of Christ, why did Christ, and the Apostles, long since Christ, speak of things that should appear in the latter days? It is evidently proved, that the time, called the latter days, was not until this present time, and now it is fully come. Therefore we may see that the Scripture has been misconstrued, as Christ told the Jews, *Ye do err, not knowing the Scriptures*: So do many at this very day.

Tenthly, and Lastly, I shall conclude with the Dissenters new Device: They now perceiving that this Righteous Branch here mentioned, did not suit with the Life and Death of Christ at his First Coming, would willingly shift it over to the Second Coming of Christ, in order for greater Rebellion than formerly, condemning all Kingly Power for Christ's Personal Reign on Earth; as witness the Notion of Mr. *Mason*, Minister at *Water Stratford*, in the County of *Bucks*, which pretended, that Christ should come and Reign Personally on Earth at *Whitsontide*, Anno 1694. This hath been a thing Plotting among many Dissenters, for the space of many Years, Preaching and Publishing Christ's Personal

Personal Reign on Earth; which thing may be easily proved, that it will never so appear in that Nature as they pretend. Undoubtedly Christ will never dethrone his most Glorious Majesty, to come down from Heaven, until he cometh in the Clouds in Glory to Judge the World. Thus far he will surely come one day, as far as to appear in the Clouds, but not to come and Reign Personally on Earth. But should not those things be acted by wicked Men, how should the Scripture be fulfilled? Christ said, *That there should many false Christs, and false Prophets arise, and deceive many*, Matth. 24. v. 21. So those crazy Ministers do first Prophecy of Christ's Coming in Person to Reign, and then, perhaps, carry some Rascal about the Country, crying, *Hosanna in the highest*, before him: According as they did by Naylor in times past, in the City of Bristol; and all acted on purpose to raise a Rebellion, and to destroy all Kingly Power. But Christ saith expressly, *Believe them not*, for it is nothing so, it is all false; *Behold, I have told you before*, Matth. 24. ver. 25. Before hand, before the time cometh, because you should not be deceived, for Christ will not come; *Therefore believe them not, behold, I have told you*.

I hope this will suffice to prove, that it was not Christ here mentioned, but more rather, as it is proved to be, an Earthly King, that we may justly suppose it to be our present King, whom the Lord called Blessed, at His Majesty's first arrival to the Throne. For were he not a Righteous Branch, he could
not

not have obtained the Blessing of the most High God.

Therefore I hope you will no more say, that our blessed King is an Usurper, and a breaker of the Command of God, in possessing the Throne before the Death of his Father. I should think this were a sufficient Testimony of him, that ye might submit unto him, and Rebel no more, to bring a Curse on your selves. Had not the Lord shewn you these things, you might have had some small Excuse for your Rebellion, but now you have none; the Lord hath done his part sufficiently by you, both by Threatnings, and by kind Invitations. *How often would he have gathered you, as a Hen gathereth her Chickens, and ye would not?* How kindly hath he invited you, saying, *Why will you die, O House of Israel?* And how rashly hath he threatned with the Sword? Yet nothing will do but the Sword. Ye have provoked the Lord to the very last day, till he is forced to come down in wrath, to be avenged of a wicked and perverse Generation. *And his anger shall no more return, until he hath accomplished the thoughts of his heart,* Jer. 23. ver. 20. The Sword will no more be sheathed, until he hath beaten down Antichrist, and spread the Gospel unto every corner of the Earth. It shall be preached to both Jew and Gentile. This is the time that all *Israel* shall be saved, all the Ten Tribes of *Israel* shall return to their own Land.

Mr. Petto giveth a very large Discourse of it in his Appendix, shewing, that the time of the

the Conversion of the Jews, and the gathering of the Ten Tribes into their own Land, is yet to come, but very near at hand; that they shall live in safety under *David* their King, *Ezek. 37. Ver. 24.*

What think you of these things? How agreeable are these former mentioned places to this Chapter? How much might a Man write in the truth of these things. Here it is also said, *Under David their King*; how often is *David* put for Christ, and Christ for *David*? Or, how often is it written throughout all the Prophet, *Under David their King*? Can you expect Christ any more, or *David* any more? And both Christ and *David* have been dead many Hundred Years, and this Work not yet down. Where shall we find another *David*? That is, a *David* by Name. A *David* by Nature we now have; we have *David's* Successor in a *William*, and I suppose that is sufficient; I doubt not but he will do the Work.

So now if you please to come to the Second thing which you have to Object, let me hear what it is, and I shall be ready to answer it, to your full Satisfaction, if the Scripture will allow of it, otherwise I shall submit unto you.

Papist. My Second Objection is this: That you pretend, the Church of *Rome* to be the Whore of Mystical *Babylon*; but I need not to rehearse any other thing against it, but what you know already; for I perceive you have read Mr. *Petto's* Works, which do manifestly prove the contrary.

Protestant.

Protestant. If you can produce no better Reason than his Writings, I might be as short in my Answer, as you are in your Question. For notwithstanding Mr. *Petto* is a Presbyter Minister, and so highly esteemed by many silly Women, which he hath led Captive, I can expect no less but that he had a License from *Rome* to write his Book. So I will first shew you this Whore of Mystical *Babylon*, and then I shall shew you some of Mr. *Petto's* most gross Mistakes, but whether they are wilful Mistakes, or Mistakes through Ignorance, I shall leave to himself to consider. And what you now alledge to me is also a great Mistake in you; for I do not say, that *Rome* alone is this Mystical *Babylon*; but this Mystical *Babylon* comprehends all Idol Worship in the World, as it is written, *The Kings of the Earth have been drunken with the Wine of her Fornication.* It is not one City alone, or one Nation alone, that comprehendeth this Mystical *Babylon*, but the whole World; as you may understand by *Isaiah*, Chap. 13. ver. 11. *And I will punish the world for their Evil, and the wicked for their Iniquity.* It is all the World, it is all the Idolaters in the World. And again, *Ver. 19. And Babylon, the Glory of Kingdoms.* It is not one Kingdom, but many Kingdoms, and the greatest of Kingdoms; *the Glory of Kingdoms.* Therefore this Mystical *Babylon* is not *Rome* only, though *Rome* indeed is the Head of all; but it is many Nations and Kingdoms, throughout the whole World, as it is said to the King of *Babel*, *Thy greatness over-spreadeth the whole World,*

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World, and thy glory reacheth to the ends of the Earth. What can you understand by this Greatness? We cannot understand that he Reigned King over all the whole World: We cannot understand that there was no other King in the World but he. But the meaning of the thing was this: That this *Babylonish* Worship should over-spread the whole Earth, throughout the whole World, according to that notable Text, *Rev. 18. v. 3.* For all Nations have been drunken with the Wine of her Fornication, and the Kings of the Earth have committed Fornication with her. Again, *Rev. 17. ver. 2.* With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth are drunken with the Wine of her Fornication. Both Kings and Subjects have been drunken: The Inhabitants, not the Kings only, but the Inhabitants also, they have all been drunken with the Wine of her Fornication; and as they have sinned together, so will they suffer together.

Thus you see, though *Rome* be the Head, yet this Mystical *Babylon* comprehends the whole World, both of Kings and Subjects, of that Sect of Idolaters. It is the Idolaters, the worshippers of Idols, as you may plainly see, *Isa. 21. ver. 9.* *Babylon is fallen, is fallen; and all the graven Images of her gods are broken to the ground.*

So now I hope you are well satisfied where to find Mystical *Babylon*, that it is all worshippers of graven Images, Gods of Gold, and of Silver, and Stone, and Brass; and the poorest

poorest sort of Papists too, that maketh up some certain Pales in their Garden, and calleth them by the Name of their God, and their respective Saints, for want of Money to buy their Images. But I do not know, but that a Pale, or a Chair, or a Stool, may do as well, and be as well accepted as the purest and choicest of the Graven, Golden Images, and as soon they will hear the Prayers of those poor deluded blind Saints of Papists, as soon as the best Golden God in the World. Therefore remember, ye poor Papists, ye will all go shares alike, high or low, rich or poor, ye are all of the Number, it comprehendeth all Idol Worshippers in the World. It is not Pagan *Rome* alone, as Mr. *Petto* saith: But why should Mr. *Petto* give *Rome* that Nick-name, to call it Pagan *Rome*? We all know that the Pope is no Pagan, nor Pagan never was a Pope. I doubt he is ignorant of what *Rome* is, or what Pagan was, or else he is a Friend of *Rome*, and like the Lapwing, flying a distance off from her Nest, at any time of danger, which giveth the beholders cause to suspect that her Nest is where it is not, so by her Craft, and busie attendance to a certain place, far distant from her Nest, she preserves her Nest. So likewise this is Mr. *Petto's* Policy, to preserve *Rome*, by plying so busily with Pagan: But that will not do the work, for the Grass being cut, the Nest lieth in open view, there is no covert to shelter *Rome*; we all know that Pagan died long ago, there hath been no Pagan since there was a Pope; those of old which were called Pagans,

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Pagans,

Pagans, were Heathens, they owned not Christendom; but the Pope owneth and professeth Christianity, therefore the Pope is no Pagan. But this is not his greatest Error, for he writes with a double Tongue, he convinceth himself in his own Works; he writeth positively, in his first Chapter, Page 3. that *Rome* is *Mystical Babylon*. His Remark is thus:

The grand Opposite to the true Church, is the Whore of *Mystical Babylon*, which therefore must be the corrupt Church of *Rome*, *Rev. 17. ver. 1. to 6.* For who else can these Characters agree to? Who else did sit upon many Waters, with whom the Kings of the Earth have committed Spiritual Fornication? Is this the Mother of Harlots, and Abomination of the Earth, and drunk with the Blood of Saints? Who else hath sat upon the Scarlet coloured Beast, with seven Heads, and ten Horns? Yea, it is expressly said, *ver. 18. The Woman is the great City, which reigneth over the Kings of the Earth*; which could not in the days of *John* be asserted of any other in the World but only the City of *Rome*, and so the *Romish* Church is here intended.

These are the very words of *Mr. Petto's* penning, and how can a Man say more plainly, that the Church of *Rome* is *Mystical Babylon*? Yet he falleth off again, and flatly denyeth it to be so throughout his whole Book. Therefore we may justly say, and let his own Hand-writing prove it, that he is a false Writer, and not only in this thing, but in many others. But it is not proper to shew you

you every Particular at present, by reason I have much work to do, and but little time to finish it. But as soon as I have leisure, I shall endeavour, if God permit, to give you a full Account of it. But it will contain a whole Book alone, therefore I must defer it unto another Opportunity; only I shall give you some small hints of a few things to consider of in the mean time.

The first thing that I shall insist upon, is to convince him of his Error, in writing contrary to all other mens Judgments, pretending the Pope to be the Second two-horned Beast, which riseth out of the Earth, when his marks proveth him to be the first Beast with Seven Heads, and Ten Horns, which arose out of the Sea, *Rev. 13.*

If the Pope should be the second Beast with two Horns, who was the first? Or who was the Dragon, that gave Power to the first Beast? The Pagan Emperor could not be the first Beast with seven Heads, and ten Horns, and the Dragon too. And there must be a Dragon found, which gave Power to the first Beast. Besides, the first ten-horned Beast, and the second two-horned Beast must Reign both at one time, which the Pope and the Pagan Emperor did not. For as soon as the Pope had received his Power, he soon overthrew the Emperor. And again, he confesseth, that the City of *Rome* is built upon Seven Mountains, which seven Mountains are the seven Heads, which was on the first Beast with seven Heads, and ten Horns. How then can the Pope be the second two-horned

horned Beast, since he hath seven Heads, and ten Horns? He cannot be both first Beast and second Beast. We must find a second Beast, that hath risen out of the Earth, since the Pope arose out of the Sea, or else we do nothing. Besides, we must find a Dragon, which gave Power to the first Beast, for the Pope cannot be both Dragon and first Beast with seven Heads, and ten Horns.

Here are Ten things now to be considered :

First, Who was the Dragon that gave Power to the first Beast, with seven Heads, and ten Horns, *Rev. 13. ver. 2.*

Secondly, Who were the first and second Beasts, *Rev. 13. ver. 1. 11.*

Thirdly, When the first Beast was wounded, *Rev. 13. ver. 3.*

Fourthly, When the deadly wound was healed.

Fifthly, How long the first Beast shall Reign.

Sixthly, Who the Beast does War with, *Rev. 13. ver. 7.*

Seventhly, The Sackcloth state of the two Witnesses, *Rev. 11. ver. 3.*

Eighthly, The Death of these two Witnesses, *Rev. 11. ver. 7.*

Ninthly, The Restoration of these two Witnesses, *Ver. 11.*

Tenthly, and Lastly, I shall conclude with some Convictions against Mr. Petto's gross Abuses against the Publick Church.

But

But I shall but just hint at either of all these at present, by reason I intend to take another Opportunity, for the farther clearing of it.

So to proceed, and first, with the Dragon.

First, You see there was a Dragon before there was a Beast; there was a Dragon, and this Dragon gave Power to the Beast with seven Heads, and ten Horns, which arose out of the Sea.

This Dragon formerly had the same Seat as the first Beast now hath, but this Dragon gave his Power to the Beast.

This Dragon had *Seven Heads, and ten Horns, and seven Crowns upon his Heads*, Rev. 12. ver. 3.

This Dragon was the Emperor of Rome; this was Old Pagan, but he hath been dead many Years; and he gave his Power, Seat, and great Authority, to the Beast, the Pope, by which Power and Authority, the Pope overtopt the Emperor, and kick'd poor Pagan out of Doors. That was the Emperor's Reward, for giving a Bishop more Power than Kings.

Secondly, Who was the first and second Beast? This is a two-fold Question, here is both first Beast and second. But I must declare them apart, although they Reign both at one time together; as it is said, *The second Beast shall act all the Power of the first.*

But first, of the first Beast, Rev. 13. ver. 1. This Beast hath seven Heads, and ten Horns. This is the Pope of Rome, many Writers agree to the same, and his Seat testifieth the same.

For

For *Rome* was built upon seven Mountains, which are his seven Heads; and he beareth Dominion over ten Kings, which are his ten Horns, and Crowns upon his Horns; *Rev. 17. ver. 12. And the ten Horns which thou sawest, are ten Kings, which have received no Kingdom as yet, but receive Power as Kings, one hour with the Beast.* How have they Power as Kings, if they have received no Kingdom but for one hour? I Answer, They have Power as Kings, to Rule in their Dominion, but they give their Power and Authority to the Beast, they esteem the Pope above a King. So they have not the Power of a King, but for one hour, by reason they attribute their Power and Honour, and Allegiance to the Pope, which God requireth no King to do: For the King ought to be the Head of the Nation, or Nations, and there is no Man above a King on the Earth. But indeed the Pope reacheth higher than a King, or Emperor, he usurpeth Authority over all. He is indeed deemed the Holy Father, next under God, or indeed equal with God, which causeth his Holiness, and monstrous Shapes to be compared to such a Savage Beast; *Rev. 13. ver. 2. And the Beast which I saw, was like unto a Leopard, and his feet was like unto the feet of a Bear, and his mouth was like unto the mouth of a Lion.* This is a monstrous Beast indeed, and like unto a Monster he is, in deeming himself equal with God.

There might be much more said as touching his monstrous shapes, but I shall defer it unto another Opportunity; so I shall

shew you from whence he came, *He arose out of the Sea*, Rev. 13. ver. 1. *Rome* is called a See; it is a usual word to say, *The See of Rome*; but it is proved by many places of Scripture, to be a Sea, being the Head and gathering together of many Nations, as the Sea is the Head and gathering together of many Waters.

He may be known also to be this Beast, by his Burden that he carries; he carrieth this Whorish Woman, that is arrayed in Purple and Scarlet. The Pope hath carryed this Whorish Woman to all Nations, and hath made the Kings of the Earth commit Spiritual Fornication with her, he hath made all Nations drunken with the Wine of her Fornication. This the Pope hath done, by Planting his Idolatrous Antichristian Church in all Nations.

Much more might be said to this effect, but I must shew you his Companion, the second Beast, which acteth all the Power of the first.

This second Beast must certainly be the *French Tyrant King*; I doubt not but if you view him well, and compare his Shapes and Actions to this second two-horned Beast, he will appear to be the same. It is the *French King*, and none else, that acteth all the Power of the Pope, and for the Pope he Acteth, to draw all the World to Popery undoubtedly, all his Actions appeareth to be this second Beast, and I suppose so doth his Person also, if well observed: *He hath two Horns like a Lamb, but he speaketh like a Dragon*, Rev. 13.

ver. 11. He hath two Horns like a Lamb, but he is not a Lamb, he only resembles the Lamb, he is quite of another Nature; he speaketh like a Dragon. You may find in several places of Scripture, that the Lamb is the Saints of the Earth, the true Worshipers of God. Now these Horns, being like the Horns of a Lamb, signifieth that he is a great Professor, and esteemeth his Religion to be the true Religion, insomuch, that for Religion's sake, he would cause all Nations, Tongues, and People, to be the same; *He causeth the Earth, and them that dwell therein, to worship the first Beast*, the Pope, ver. 12. He would compel all People to be of this Idol Worship; that none should buy or sell, nay, none should live but Papists; he could freely cut the Throats of all that are not of his Religion, nay, it is Death by their Law, for any of their Religion, to forsake it, and turn Protestants.

Thus his Horns, being like the Horns of a Lamb, denotes all his great Power, under the pretence of Religion. Much more might be said, but I must shew you his other mark, that is, his Voice; he may be known by his Voice, *He speaketh like a Dragon*, Rev. 13. ver. 11. Now a Dragon is understood to be a mighty persecuting Beast, as you may understand by Rev. 12. ver. 7. *And the Dragon fought and his Angels*. This signifieth, that this second Beast is a very great Warriour, making War with the Saints, persecuting the Saints like the Dragon. So doth the French Tyrant King, there is none like unto him upon

upon the Earth, for persecuting the poor Protestants; therefore it is said, *He speaketh like a Dragon.*

Now, here is a great difference between the first Beast and the second: The first Beast hath Feet like a Bear, *Rev. 13. ver. 2.* The second, a Voice like a Dragon, *Ver. 11.* Here is also much difference in the Nature of these two Creatures: So there is between the Pope and the *French King*; the Pope having Feet like a Bear, is of a dull Nature, lying at home close in his Den, roaring like a Lion, as you see, *His mouth is like the mouth of a Lion, ver. 2.* The Pope lyeth at home, and Commands, and the *French King* acteth all his Dragonish Power for him, whose Body is like the Body of a Leopard, full of Spots and corrupted putrefied Religion, and Antichristian Worship, compelling the whole World to Idolatry; that none should buy or sell, but those which have received their Mark in their Forehead, or Right hand, *Rev. 13. ver. 16.* Nay, more than that, not only hinder them from their proper Callings, but kill them; thus doth the Pope: For all that will not worship Idols, he puts to the Sword. So it is very plain, that he is the Beast here mentioned, which should kill all that would not worship his Image, *Rev. 13. ver. 15.* But, as I told you before, he being footed like a Bear, doth no more but lie close at home in his Den and Command, and the *French King* acteth all his Power. This Dragonish Tyrant will suffer no Nation in *Europe*, could he have his own will, but what should be governed

governed by Papists; nay, a Papist Government will not satisfy, as witness that of our late King *James*; for though he had then a *Romish* Governour, yet could not be satisfied, but he must bring in a *French* Army, with an intent to cut all our *English* Protestants Throats. This wants no farther Proof than your own Eyes and Ears, which is sufficient Testimony, that had not our most Gracious King *William* prevented them, the *French* had certainly come to *England* at that same time, and destroyed the whole Nation. But I need not trouble my self to give you any further Instances of these things, but leave you to consider the late or present Transactions of the World, which will be sufficient to convince any Rational Person therein, that the Pope and *French* King, are certainly the two Beasts here mentioned.

So having shewn you all their Marks, I hope you are satisfied, that the Pope is the first Beast, *with seven Heads, and ten Horns*, Rev. 13. ver. 2. And the *French* Tyrant King the second Beast, *with two Horns like a Lamb, whose Voice is like a Dragon*, Rev. 13. ver. 11.

The Pope's Visage.

BEhold this Monster, how he is adorn'd
 With seven Heads, and all most finely horn'd:
 A Lion's Mouth, and Feet like to the Bear;
 Out of the Sea he rose, and made the Nations fear.

His corrupt Body like the Leopard,
 Yea, all his Visage is most wondrous hard;
 Yet though his monstrous shapes do seem so odd,
 He is esteem'd on Earth to be a God.



The French Tyrant.

BEhold both Figures, what differs in the Thing;
 One is a Devilish God, the other a Tyrant King.
 Two-horned like a Lamb, he hath a Dragon's Voice;
 And at the overthrow of both, the Saints will soon rejoice.

Although he was of Woman born, and of a Noble Birth,
 He is esteem'd to be a Beast, that rose out of the Earth:
 But now observe how from his Noble Birth he fell,
 By Persecuting of the Saints, he hath purchased Hell.



Thirdly, When this first Beast, the Pope, was wounded with the Sword, and did live, *Rev. 13. ver. 3.* This great Wound was given the first Beast, the Pope, in the days of *Luther*, which by the Sword beat Popery out of the Churches, in *England, Scotland, France, Flanders, Denmark, Switzerland, Poland, Hungary, and Germany.* This was a cruel wound indeed, to lose so many Countries at once. This was the wounding of the first Beast, the Pope, by the Sword; the Pope lost the Churches, or Place of Worship, and we lost the Name of Catholick, and purchased a new Name, Protestant, or Protestor, by fighting so valiantly, and protesting for the truth of the Gospel, and Churches, or Publick Places of Worship.

This, I say, was the wounding of the first Beast, the Pope, with the Sword, yet he did live. *He was wounded, as it were, unto Death, yet he did live, and his deadly wound was healed.*

Fourthly, When this deadly wound was healed: *And I saw one of his Heads, as it were, wounded to death, and his deadly wound was healed, and all the world wondered and followed after the Beast, Rev. 13. ver. 3.*

This wound was perfectly healed in *Anno 1685.* when King *James* the Second was crowned King of *England*; then there was Popish Princes Reigning in all Christendom, which caused the world to wonder at the Mighty Power of the Beast, the Pope.

Then the wound was perfectly whole, then the world followed the Beast, then there were Beast-

Beast followers over all the whole world, then they thought the world had been their own, then they thought they had accomplish'd their work, to bring in the *French*, and cut our Throats: But blessed be the Lord, they were prevented.

Fifthly, How long this Beast, the Pope, is to Reign: *Here is Wisdom, let him that hath understanding, count the Number of the Beast, for it is the Number of a Man, and his Number is Six Hundred Threescore and Six, Rev. 13. ver. 18.* We are here commanded to count the Number of the Beast; *Let him that hath understanding count the Number.*

First then, we must consider, *what is the Number of a Man:* The Number of a Man may be justly imputed to be the term of Years that any King or Prince do Reign. The number of Years that any King or Prince do Reign, is the Number of a Man; *And the Number of the Beast is the Number of a Man, and his Number is Six Hundred Threescore and Six, Rev. 13. ver. 18.*

This is the Number of the Beast, this is the Number of Years that this Beast, the Pope, shall Reign; from the first rising of this Savage Beast, to his utter Fall, shall be Six Hundred Threescore and Six Years.

Now, if you would know when he shall fall, we must look back to his first rising, and number the Years which are already past, which will soon shew us, how many Years more there are yet to come, before he shall receive his utter Fall. And the fittest Rule

for this Work, is to observe the Works of other Ancient Writers, and take our Observation from the time that Popes first usurped Authority over Kings and Emperors; which will manifestly appear in Pope *Hildebrand*.

This Pope *Hildebrand* was the first that ever did Usurp this Power, of placing and displacing Kings or Emperors: Before the time that *Hildebrand* came to his Seat, as Bishop or Pope, the Popes or Bishops of *Rome*, were confirmed by the Emperors. But by *Hildebrand*, and ever since his Reign, Kings and Emperors have been confirmed by the Pope. For which his Ambition, exalting himself above all Men, and equalling himself with God, it was the Will of God to declare his Name after this kind, and comparing him to this most Savage Beast, *Rev. 13. ver. 2.* whose Body is full of Spots and Corruption, like the Leopard, whose Mouth uttereth Threatnings of Ruin and Destruction, like the Lion, though his Feet are like the Feet of a Bear, which is slow in Action, lying close in his Den, and devouring by Policy: So you may take it for granted, that this *Hildebrand* was the first rise of the Beast.

But I have no just Account at present, in what Year this *Hildebrand* was crowned, therefore I cannot say positively when Popery shall have its utter Downfal; but as near as I can find, by some late Writings, it was in *Anno 1032*, or within few Years after. If it were in the Year, *Anno 1032*, he will stand but two Years longer, for his days will be expired in *Anno 1698*. For if you add 666

to 1032, it compleateth the full Number of 1698. But I fear he hath some time longer to Reign, yet I dare almost be confident, he doth not Reign Five Years more. But at present I shall cease to Discourse any farther on this Point, by reason I shall search the Book of Chronicles more diligently; and by finding the time of *Hildebrand's* coming to the Throne, I shall give you a just Account when Popes shall have their utter Down-fal.

Sixthly, With whom it is the Beast doth War: *And it was given unto him to make War with the Saints, and to overcome them, Rev. 13. ver. 7.*

These words are worthy of very good Observation: These words requireth every Soul to search diligently into his own Heart, to see if he be a Man concerned with the War, or not. For if the Beast do War with the Saints, it is unavoidable, but the Saints must War with the Beast. Hereby we may distinguish whether we be of the Number of the Saints, or of the Number of the Beast. Whither shall we now go to find a Saint? Suppose we search all the Private Meetings, among all the greatest Professors, what will they all say? They all cry, *Peace, Peace*; there is not one desireth any War at all. But how can a Saint cry, *Peace, Peace*, when the Lord cryeth so loud, *A Sword, a Sword*? If all these Dissenters cry *Peace*, they are not of the Number of the Saints, for the Saints cry not for *Peace*, but buckleth on his Armour, with *David*, and protesteth to go forth in
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the strength of the Lord, and fight the Lord's Battel : But where shall we find those Protestors ? If the greatest Professors be not Saints, how can we expect to find any in the Publick Church, which are daily reviled by all Professors, saying, the Church of *England* is a Persecuting Church.

How shall we conceive of these things ? If the Church of *England* are Persecutors, then the Church of *Rome* must be the Saints ; for there is no other Sect will willingly touch the Sword.

How shall we consider of these things ? I cannot expect the Church of *England* to be a Persecuting Church : Therefore I must conclude, that they, and only they, are the Saints ; which puts me in remembrance of this most notable Truth of our Blessed Saviour's words, saying, *They shall revile you, and persecute you, and shall say all manner of evil against you for my sake ; yea, and also condemn you for Heresie.* So it is at this day, we are counted Hereticks, for standing fast, and contending for the Glory of God. What shall those poor Saints do in those most dreadful Times of Persecution ? Well may they be overcome by the Beast, as the Text saith, when the greatest Professors in the world are partakers with the Beast. I may boldly say, that the greatest Professors in the world are partakers with the Beast, for it is written, *He that is not with me, is against me.* Therefore he that cryeth Peace at this time, is partaker with the Beast, the Pope ; and it may be justly said, they hold on his behalf,

behalf, by crying Peace; for how can a Saint cry Peace, when the Lord cryeth, a Sword? Shall a Saint say, if the Lord will have his Work done, or performed, let the Lord come down from Heaven himself, he is sufficient to come with more than Twelve Legions of Angels, and finish his work himself without our Assistance. Shall a Saint say thus? Surely the Lord would take it very ill, to be thus answered, and he that neglecteth the work, and cryeth Peace, had as good say in plain words, I will not obey the Lord's Command.

I pray you consider it, and consider with your selves, if the Lord's Promise of Assistance be not sufficient to embolden the Saints to stand it out valiantly. What though the Beast shall overcome them? It is but for three Years and an half; his Power was but for Forty and Two Months, *Rev. 13. ver. 5.* And this time is now expired, as I shall shew you with the first Opportunity.

The Saints now will get ground again, the Saints will overcome the Beast, *Rev. 17. v. 14.* For your better satisfaction, you may view these three Verses, *Rev. 17. ver. 12, 13, 14.* There are ten Kings which are Partakers with the Beast, the Pope: *These have one mind, and shall give their power and strength to the Beast, ver. 13. These shall make War with the Lamb, and the Lamb shall overcome them, ver. 14.* Here is a most Glorious Promise indeed, that the Lamb shall overcome so many Kings: How can we expect it should be possible to be done, that the Lamb should overcome

overcome Ten Kings, which are all of one Mind, and joyn their Strength all together in War against the Saints, or Lamb?

Why here are two Reasons, which are sufficient for our satisfaction, that it will be so.

First, This Lamb is Lord of Lords, and King of Kings, Rev. 17. ver. 14. Therefore in vain do they War against the Lamb; they fight against the God of Heaven.

Secondly, They that are with the Lamb, are called chosen and faithful, ver. 14. The Lord hath called them, the Lord hath made choice of them, because they are Faithful; and therefore the Lord will Protect them, and give them Victory over his Enemies. But who could expect, that the poor divided Church would afford those chosen faithful Soldiers? Who could expect to have found a Saint in her?

How manifestly are the Truths of the Holy Gospel daily proved? Had not the Church been thus persecuted, slandered, and abused by those false upstart Preachers, which deceive the world, we might have said, the Scripture had not been true; but the wickedness of Men daily manifesteth the Truth of the Gospel, and Justice of God, in every word and action.

Seventhly, I shall shew you the Sackcloth state of the two Faithful Witnesses: *And I will give power unto my two faithful Witnesses, and they shall Prophezie a thousand, two hundred, and threescore days, cloathed in sackcloth, Rev. 11. ver. 3.* It hath been the Opinion of many Learned Men, and Eminent Writers,

ters, that these Days should end with *Daniel's* 1290 Days, *Dan.* 12. ver. 11. But no Man could ever yet prove it, neither know I how they should, by reason they never could yet find the end of *Daniel's* Number, neither was it possible to be found before this very day. But I suppose that you may take it for granted, that this Number of Days were finished and ended with *Daniel's* 1335 Days, *Ver.* 12. My Reason is this :

They must certainly begin at some time of great Actional Affairs, or some great Downfal which befel the true Church. And also end on some day of great Note, of Redemption out of this Sackcloth state. Which being duly considered, and truly numbred, you will find the thing very plain, and eminently proved, from *Wednesday*, the Eighth day of *July*, *Anno* 1685, to the Eighteenth of *December*, *Anno* 1688, which was just 1260 Days.

Now, I shall also shew you what happened on these two days, which gives me just cause to pitch on these two days for this time of the Witnesses Sackcloth state.

I hope you are all satisfied, that these two Witnesses, or two Olive-Trees, as they are called in the next Verse, are the True Church, and Faithful Ministers of the Word of God; it is easily to be understood the True Church, because it is said, *The two Candlesticks which standeth before the God of the Earth.* By Candlesticks is meant the Church: See *Rev.* 1. ver. 20. *And the seven Candlesticks are the seven Churches.* Therefore this is easily proved,

proved, and also which of these seven Candlesticks, that is the Church or Candlestick that standeth before the God of the Earth, *Rev. 11. ver. 4.* It is the Protestant Church which standeth in Opposition against *Rome*, for the Pope is the God of the Earth. Now the cause of these two Witnesses putting on Sackcloth for Mourning, was this: On *Wednesday*, the Eighth of *July*, *Anno 1685.* was that black and gloomy day, on which that most worthy Man, the Duke of *Monmouth*, was taken Prisoner, and brought bound into the Town of *Ringwood*, by the cursed Conspiracies of *Rome*. This was a day of Sorrow, this was a day of great Lamentation; this caused the Church to mourn, the loss of so worthy a Prince, caused this Sackcloth state on the Church, for which she put on Sackcloth for Mourning, and could not be comforted until she had purchased her Redemption.

But according to the determination of the most High, came our Blessed Prince to *Whitehall* on the Eighteenth of *December*, *Anno 1688*, and Redeemed the Mourning Church out of this Sackcloth state of Prophecie. So, as I told you before, from the Eighth day of *July*, *Anno 1685*, to the Eighteenth day of *December*, *Anno 1688*, is just 1260 Days.

Therefore I hope you will no more Question the thing, but give Glory to the most High God, for his Loving Kindness, in your most wonderful Redemption, according to his most Gracious Word and Promise, though undeserved, and unexpected, it being thought
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at that time to have been impossible; but the Power of God is most wonderful great, and daily manifested unto us.

Eighthly, Now these two Witnesses have finished their Prophecie, there is a worse thing befallen them. *For when they have finished their Testimony, the Beast that cometh out of the Bottomless-pit, shall make War against them, and shall overcome them, and kill them,* Rev. 11. ver. 7. This is worse than in the time of their Mourning, for now the Beast shall overcome them, and kill them. But how many shall he kill? Will he kill all that are in the world? God forbid. This would be bad Tidings indeed, if all should be killed. But because they are not suffered to be buried, we may soon see how many shall be killed. I perceive it is but a small Number that are to be killed, only a few in one Street.

Now, the thing which we are to enquire into, is to find what Street they shall fall in. Street is to be understood Nation, and City is to be understood the World; but here is to be no hurt, but only in one Street, that is, one Nation. Now, I suppose you may soon find what Nation it happeneth in. *And their Corps shall lie in the street of the great City, which spiritually is called Sodom and Egypt, where our Lord also was crucified,* Rev. 11. ver. 8. It is a Street or Nation belonging to this accursed City of Rome, for there Christ was crucified. It cannot be in Rome, for there hath been no Protestant Church for several Hundred Years; therefore it cannot be

be there. But it must be in a Nation pertaining to *Rome*, and *France* is a Street or Nation belonging to *Rome*, and Acting for *Rome*; therefore it must undoubtedly be in *France*.

Now, the Protestant Church hath been shut up these three Years already, therefore it must undoubtedly be in *France*; and this is certainly the Interpretation of the thing. It is only the Church which shall be shut up, and the true Protestants of that Nation dismiss of their true Worship, for the space of *three days and an half*, Rev. 11. ver. 9. That is meant, three Years and an half; for these Prophetical Days, without contradiction, as some other days have, must be taken for Years. So I perceive there will be three Years and an half that this Church lieth dead in that Nation of *France*; and this without doubt is the Interpretation of the thing. For it is not a Natural Death, the Life is not taken from them; if they were absolutely killed, how could they stand on their Feet at the end of the days? *For after three days and an half, or three years and an half, they shall stand on their feet.* Neither could the Nation contain their Bodies three Years and an half above Ground, if they were certainly dead, and you see they shall not be buried; *They shall not suffer their Bodies to be put in Graves*, Ver. 9. Therefore it is no more but only being dismiss of the true Service of God, as Preaching and Hearing the True Gospel. Now, whilst they are thus dismiss, and the Church shut up, you may perceive how all the

the Papists upon the Face of the Earth do rejoyce at their downfal. *And they that dwell on the Earth shall rejoyce over them, and be glad, and shall send gifts one to another, Rev. 11. ver. 10.* Those Papists here in *England* giveth great Testimony of this Truth; for how greatly do our *English* Papists rejoyce to see the Destruction of the *French* Protestants? And how earnestly do they daily hope for our Destruction here in *England*? And how gladly and willingly do they send their Gifts to Protect the *French* King? How plentifully does their Corn, Money, Arins, and Ammunition continually pass to *France*, without contradiction, even to their whole Estates? Nay, some will sell all, and send all, and more than all, if possible; and when they have gotten what they can of their Neighbours, then they will go themselves.

Therefore this most notable Truth is evidently and daily proved in this Nation, by sending Gifts to *France*, to the Destruction of our own Nation.

Ninthly, As touching the Restoration of these two Witnesses. *But after three days and an half, the Spirit of Life coming from God, shall enter into them, and they shall stand upon their feet; and great fear shall come upon them which saw them, Rev. 11. ver. 11.* Here will be a great and sudden Alteration very speedily: Truly it is said, *Weeping may continue for a Night, but joy cometh in the Morning.*

I confess this is a long Night; three Years and an half is a long Night; it is a long season

season for the poor *French* Protestants to weep, and also a long season for the Papists to rejoyce; but what will this time of Rejoycing be, to the Sorrow that follows it? For at the time of this Restoration, great fear will fall upon the Papists; as it is said, *Great fear shall come upon them which saw them*, ver. 11. They will pay dear for rejoycing, a Pound of Sorrow for every Ounce of Joy; this is the last time that ever a Papist will rejoyce.

If then the Papists Joy be turned to Mourning, will not the Protestants Joy increase, when they shall be redeemed by the Voice of the Lord? As it is written, *And they shall hear a great voice from Heaven, saying unto them, Come up hither*, Rev. 11. ver. 12. This is a joyful Call indeed, to be called to Heaven; here is no danger of any more Sorrow for ever. This will countervail very well for three Years and an half's weeping; surely they will willingly go at this Heavenly Call. But how will they go? They shall go in a Cloud; the Lord will prepare a Cloud, *And they shall ascend up to Heaven in a Cloud, and their Enemies shall see them*, Rev. 11. ver. 12. Surely this will be much Grief to their Enemies, their rejoycing will be turned into mourning indeed, to hear this Heavenly Call, and to see the Protestants stand on their Feet, and to see them restored to their Protestant Church, to see them go thither in a Cloud, great Multitudes filling the Churches, Clouds of People to be restored on a sudden, innumerable Companies to be restored on a sudden throughout the Nation, glorifying the
most

most High God in the sight of their Enemies, in a Nation that never was thus free from Bondage since it was a Nation; this will be Joy indeed.

Now, the next thing we have to consider, is, when this Joyful Day of Restoration will appear in *France*.

I have shewn you when these two Witnesses began the days of their Prophecie, which was in the Year 1685. I have also shewn you when they finished their Testimony, that it was in *Anno* 1688. the very day that King *William* came to his Throne.

Now, we must consider when this Witness-killing War began: *There was power given to the Beast, to make War with the Saints forty two Months*, which is three Years and an half, and in that time he was to overcome them, and kill them. Then they are to lie dead three Days and an half, which is three Years and an half, which being added together, containeth the just Number of seven Years, from the beginning of the War, to the Restoration of those Witnesses.

Now, to find the exact time of their Restoration is very difficult, though it may seem easie.

Perhaps some may suppose this Witness-killing War to begin in *Anno* 1688. But I cannot now allow of it, though indeed I was once almost ready to think so; but now Experience, and indeed all common Sense, proveth it otherwise. For we must all confess, that this Beast, the *French* Tyrant, did not rise in War against us until *Anno* 1689,

at

at which time he invaded *Ireland*, and persecuted us there. So that if we may fix our Judgment on the time of their Invading *Ireland*, to begin the War, which was in *Anno 1689*. then the seven Years will be expired in *Anno 1696*. but if it doth not so appear, we must fix our Judgment on another day. Therefore because I dare not be positive, we will suppose that it might begin in *Anno 1691*. at which time we went first to *Flanders*, to subdue the Pride of this *French Tyrant*; which if it was so, it cannot be expired until *Anno 1698*. But indeed it seemeth most proper to begin in *Anno 1689*. at their coming to *Ireland*, which if it did, *France* will certainly be conquered, and a Protestant Church restored in that Nation in *Anno 1696*. But let the Event testifie it. One thing I say, that at what time soever it be performed, you may expect to hear of a very great and mighty Earthquake in some Foreign Nation, on the very day that the Protestants in *France* are restored to their Publick Worship.

Now, Tenthly, and Lastly, I can do no less but put Mr. *Petto* in mind of a word which he placed a little unseasonable in the fifth Chapter of his Book, *Pag. 49*. where he saith, That the Protestants, the Church of *England*, fell from the Church of *Rome*; which indeed seemeth to me to be a very gross and unchristian-like word, in preferring *Rome* to be the Head and true Church. For how can a Man say more plainly, that the Church of *Rome* is the true Church? If the Church of *England* fell, it is no more a true Church

Church. If a Church fall, it falls from the Truth, or else it is no fall. What Jesuit in the World can say more than this, in Honour of the Church of *Rome*, than to say, another Church fell from it? But I say, that the Church of *England* stood fast, and beat down the Church of *Rome* at that time, though indeed it hath been rebuilt since; but though it is new built, it is not cleansed, the Dross and corrupt Doctrine hath eaten quite through her Walls; it is now ready to fall to the Ground, which, when it falls, will never be restored again.

I could shew Mr. *Petto* many more Errors in his Book, but time will not permit; but it is not he alone that derideth the Church and slandereth it.

Should I rehearse many things which I have heard several Men say, the Nation would surely be ashamed, that no Man henceforth would ever go into a Barn again to hear a Sermon of those Bablers, Back-biters, and Slanderers. How vainly do you rejoyce in those days, calling these days of Liberty, Gospel-days: How are these Gospel-days, more than any days since Christ? Is there not an open Door, which no Man can shut? Is it not Gospel-days for ever? The Church never was totally shut up, nor never will. Ye Fools and blind Guides, ye glory in your own shame. Truly did the Lord say, *I will not always contend with my People.* Which was as much as to say, I will give them their Liberty, they shall have Liberty of Conscience, they shall have a Holy-day, an Idle day.

day ; they shall take their Race where they please, they shall have their Liberty to scratch their Itching Ears, and run a Whoring after strange Voices: I will give them their Liberty, I will let them alone, and see whither they will run. I shall see if they go astray, I have warned them of Hirelings, I have told them of Deceivers, and false Preachers, which creep into Houses or Barns, leading silly Women Captive. I have told them, that these Men should be despisers of Powers and Dignities, I have told them, that these Men should bring up damnable Heresie; and if ye will follow them, ye must take what followeth, for there will soon come a day of Account, how you have behaved your selves in the time of your Liberty.

What can you answer for your selves, when ye have been Idle, Gadding, Gazing, and Gossiping, and hearkening, and prying after every stranger ?

You may now see how sharp the Wine of the Vial proveth, and it is certain the Dregs are reserved for you ; how think you to speed ? Can you digest four Sauce after sweet Meats ? It is high time to consider of it. For it is certain, now the Wine is poured out, the Dregs will not be reserved much longer ; do not delay the time, and be taken Idle ; make hast to return from whence ye came, lest worse things befall you. Reject not my Advice, and Repent when it is too late ; for undoubtedly the Glass is near run, and it is better to return alone, than to tarry until you be commanded.

How

How much time could I willingly spend, if I thought I might prevail; but I fear ye are so hardened, that it will be but Labour lost; therefore I shall cease to contend any more at present, but I hope to take another Opportunity very speedily, and give you a just Account of the time of your return to the Old Grammar Church. Therefore now, Neighbour, if you have any other thing to Object, let me hear it.

Papist. I have remained a long time silent, but I have given very good heed to your Discourse, and I have pondered one thing in my Mind, which seemeth to me very strange. You say, that God hath ordained Destruction to many Nations, and that God determined, that the Pope and the *French King* should be wicked, and their Religion false; and by this you do as good as say, that God is the Author of Evil.

Protestant. If you will be so wicked as to take it in that sense, I cannot help it; but all these things the Lord hath done for his own Glory. Wherefore did the Lord harden the Heart of *Pharaoh* so many times, and send so many Plagues on the Nation, before he led away the Children of *Israel*? Was is not in the Power of God to soften *Pharaoh's* Heart, as well as to harden his Heart? Why did not the Lord soften the Heart of *Pharaoh*, that he might let the Children of *Israel* go at first word without any trouble? Why did not the Lord do so? Surely the Lord had some Reason for it more than ordinary, to harden his Heart so many times, and send so many

H Plagues

Plagues upon the Nation, when it might have been done without Trouble, had it been the Lord's Pleasure so to do. But now I will tell you the reason of it; *Pharaoh* was so Ignorant, that he knew no God there was, he said so himself unto *Moses*, *Who is thy God, that I should hear his voice? I know not the Lord.* *Exod. 5. ver. 2.* *Pharaoh* knew no God there was, nor the *Egyptians* knew no God there was; and if God had not wrought those Miracles, and sent those Plagues upon them and their Cattel, and slew all their First-born, they never would have known any God there had been, to this very day. They would have lived and died in Ignorance; all they had said, had been thus: *Pharaoh* was a good King, he had a great kindness for the *Israelites*, he let them go willingly; and perhaps, they might have said, he did very well in it. So *Pharaoh* might have gained Honour and a Good Name, the Praise of Men, but never would have known any God there had been.

So it would have been at this present time, how many Thousands, nay, Hundreds of Thousands, are there now alive, that know no God, but wooden Gods, and many no God at all? How many are now in the World, that would say, as *Pharaoh* did, *Who is the Lord? I know not the Lord.* Nay, many in this Nation know no better, though to their shame it might be spoken, nor never would have known, did not the Lord declare his Power.

Had

Had all Nations lived in Peace, had there been no Pope, no Papist, nor no wicked Kings, but all had gone very well, they would have lived like so many fed Horses, eat and drink in Peace, and rise up to play. All Mankind, Loving and Neighbourly, all Kings and Princes would have had great Praise of Men, and great Honour, but few would have known their God. They would have lived and died like so many Heathens; therefore the Lord doth now declare himself to the World, to be a Mighty God, and by his most wonderful Power it is declared, as it was in the days of *Pharaoh*. If you read part of the seventh of *Exodus*, you have the Lord's own word for it, *I will lead them forth, saith he, by a mighty hand, I will smite them with many Plagues. For why? By that they shall know that I am the Lord.* The Lord will be known, but I suppose you know not the Lord; had you known the Lord, you would not have proposed such a Question; nevertheless I hope you are well satisfied with my Answer.

So if you have any more to say against the former part of my Book, let me hear it, and I shall be very ready to Answer your Objections in every respect.

Papist. In respect that you have answered this last Question so perfectly, I cannot for shame ask any more Questions. I had indeed some thoughts to have asked you, how you could impute this Nation to be the North, and *France* to be the South, in respect that the World is of so great Circum-

ference? I should have thought that the North and the South had been a great distance asunder. But I dare not ask another Question now, for I begin to consider what will befall us, if all be true as you say, as it may for ought I know; but if it should be so, then the Lord have Mercy upon us.

Protestant. I perceive, though you would not be seen to ask such a weak Question, you are willing to know, therefore it is the same thing; I shall answer you in few words: You may well understand, that the North and the South must be very Neighbourly Nations; but now I have mistook my self, Neighbourly they are not as yet, but I hope they will be so very speedily. But you must expect that they are two Nations or Kingdoms very near adjoyning one to the other. If you do not think so, I do; and I suppose it will not be another Year before they will joyn both together, and then King *William* shall Reign there and here, and be King over all. But yet this is not an Answer to the purpose. The King of the North, and the King of the South, must of necessity be near one to the other; or else how could the King of the North go to the King of the South, and obtain an Army, to return to his own Land, and also to make several Returns in a little season, as *Daniel* mentioneth in the eleventh Chapter. If the North were at one end of the World, and the South at the other end of the World, a King could scarcely pass from one to the other, in the whole term of his Reign.

But

But of all the Kingdoms, that is, Christian Kingdoms in the World, there is no Kingdom farther North than this of *Great Britain*; neither is there any other but *France* to the South. All the other Kingdoms lyeth to the East, North-East, and South-East; but none directly North or South, but *England* and *France*.

So now I hope you are well satisfied in all things, except your present Estate and Condition, for I am very sensible that that is very bad. For if you turn from your Religion, it is Death by the Law of your God, the Pope; and if you stand fast to your Religion, it is Death by the Law of the God of Heaven. Here is nothing but Death attends you, before and behind, and on every side; therefore your present Condition is very bad. But in respect that the God of Heaven is of far greater Power than an Earthly God, I would advise you to turn from your Wickedness, and live. For according to the usual Affairs of the World, it is a common thing for a Man to partake with the strongest Party; therefore it is best not to fear Man, but God, which is able to preserve or destroy; therefore fear not what Man can do unto you, as the Pope is but a Man.

For your better Satisfaction, that ye should not take my Advice alone, I would that ye should be advised by Christ, whose Wisdom is perfect, and Words true. Christ adviseth you, *Not to fear Man, which can kill no more but the Body, but more rather to fear God, which is able to kill both Body and Soul, and*

not only kill, but cast both into Hell, from whence there is no redemption. The whole World will not Ransom one Soul from Hell; nay, if you were the Pope your self, there were no recovery from Hell. Therefore I say, *Fear God, and Honour the King.*

Papist. Friend, I am very glad that I was so happy as to meet you here; for though we differed in our Judgments at our first Meeting, I am now very well satisfied that what you say is true, so I hope we shall part in Love and Unity; but before we part, I hope you will be so kind, as to direct me in the way of Truth, for I am now very well satisfied that we have been kept in Darkness, and hedged into the way that leadeth to Destruction.

Protest. You may truly say, hedged in, for as I told you before, it is Death by the Canons of your *Romish* Church, for any Man to forsake that wicked Idolatrous Religion; but now the Hedge, by the Blessing of the most High God, is trodden down in this Nation, their *Romish* Laws are now out of Force; so that you have your freedom to turn either to the right or the left, and to betake your self to what Church or Profession you please, for your better Instruction; you are barred from nothing but Idolatry: Therefore as you have now your Liberty, you may try all things, and hold fast that which is best.

Papist. But I perceive by your Discourse, that there are several other Religions false, besides ours; therefore I hope you will be so kind, as to direct me, according to the best
of

of your Judgment, to the true Church, which must certainly stand for ever.

Protest. If you are free to take my Advice, I shall Advise you to go to the Church of Philadelphia, for the Lord saith expressly, *Behold, I have set before thee an open door, and no man can shut it, Rev. 3. ver. 8.* Therefore you may take it for an undoubted Truth, that this is certainly the true Church, which shall stand for ever, it being thus justified by the Lord, that though they have but a little strength, yet they have kept his Word, and hath not denyed his Name; and therefore the Lord promiseth Assistance, as you may see, *Behold, thou hast kept the word of my Patience, I will also keep thee from the hour of Temptation, which shall come upon all the world, ver. 10.* This is a very gracious Promise, besides, we have further assurance that the Lord is not slack, or negligent of his Promise, in assistance of this his Faithful Church, for he saith again, *Behold, I come quickly, hold that fast which thou hast, that no Man take thy Crown, Rev. 3. ver. 11.* Are not these most Gracious Promises sufficient Testimony, that this, and none but this, is the Faithful Church, which shall stand for ever; and, as you see, the Door is continually open, it is free for any Man to enter that pleaseth, it refuseth none; it is not like some of our Precise Meeters, which shut the Door against such as are of other Sects, for fear their shame should be discovered. So as you have your Freedom to enter, I should Advise you, as a Friend, to go to this Church, with a full Resolution to stand by the same.

Papist. But how shall I know this Church? The Quakers say, that their Church is this Church; and others say, theirs are this Church; there are several Sects that pretend to be this Church, therefore I am as far to seek as I was before, except you give me farther Directions.

Protest. As for what the Quakers say, there is little heed to be taken, for you know they are deemed the greatest Lyars in the World: I hope you will be better advised, than to let Yea and Nay carry you back to *Rome*; you know they go in at the back Door of the Church of *Rome*, therefore you know as well as I, that they are far enough from *Philadelphia*. And for what others may pretend, we ought to believe no farther than they can manifestly prove. But if you look back with a diligent Eye, you may see that all these Religions have been but of few Years standing; besides, since they first arrived, they have been totally shut up divers times, as witness in the Reign of *Charles* the Second, all Dissenters whatsoever were dismissed several Years; therefore none of all those can be imputed to be this Church of *Philadelphia*: But this Church, which is commonly called the Protestant Church, never was yet totally shut up since Christ, nor, as the Scripture saith, never shall be. Therefore the Protestant Church must undoubtedly be this Church of *Philadelphia*, which hath, and will undoubtedly stand for ever, and kindly receive all that desire to embrace her; yea, and more than all, for there is a time at hand, that

that all those that have deluded so many Thousands from her, shall severely suffer; and all those destroyers shall be brought back by force, though some precious Saints, as they pretend, doth now say, that it will be very unchristian-like, for our King and Parliament to dismiss them of their present Liberty, and compel them to a straight way of Worship, against their own free-will. But I say, it will be so, and indeed most Christian-like; for by so doing, will be the greatest Testimony of our most Sovereign Prince's care over his People and Nations. I say, it will certainly be the most Eminent Token in the World, that their Prince will take that care of those poor deceived ignorant People, to see that they be brought back to the true Church, and carefully fed in good Pasture, and quietly led in and out by Faithful Shepherds, where they may lie down in Peace, and take their Rest. Judge ye whether this will be unchristian-like or not. But it hath been observed in several Ages, that when our Nation hath purchased such wonderful Favour of the Lord, as to obtain a most Christian and Careful Prince to Reign over them, the Dissenting Party presently supposeth that they shall be deprived of their Liberty, which putterh them into such disorder or discontent, that they presently crave a States Government, they are weary of a King, if he be a most Christian King, and does Rule well. This, and only this, hath been the Confusion of Nations; this, and only this, doth at all times cause Wars and

Destruction. This very thing, called Liberty of Conscience, causeth so many Sects and Religions, every one differing in Opinions, that it causeth all manner of Strife and Debate; therefore it will certainly be most Christian-like, that they be kept more in Subjection, and brought home to their former Church. But I shall omit this thing, until I have an Opportunity to write again; for it will be my chiefest Design, in my next Writing, that ye should understand the most wonderful Goodness of God in this very thing.

Papist. What makes you think that all Sects will be compelled to one Church? I must confess, that it would be best, were the Nation so content; but there be so many sorts, that it is impossible that ever any Prince can do it, for you see the Nation is so rebellious, and ever was, that they regard no King; if the King and Parliament make Laws, they may keep them themselves, there are few regard them.

Protest. As for the little regard that now is taken of our present Governours, it doth not signifie any thing to the purpose; perhaps the less they regard now, the more they may then; but first, we must have Justice; they must first pay for their Contempt, and then they will know who Ruleth; but we have nothing to do with that: I suppose you expect an Answer concerning the Return of the Dissenters to their former Church, which I suppose may be produced out of several Portions of Scripture; but, as I told you before,

before, I must take another Opportunity for the farther clearing of it; therefore at present I shall only present you with one Portion of Scripture to consider of in the meantime, which is this: *And I saw another Angel flie in the midst of Heaven, having the Everlasting Gospel to Preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, Rev. 14. ver. 6.*

Now, the next thing we have to consider, is, what manner of Gospel this should be, that this Angel shall bring at this time. It is certain we have had the Everlasting Gospel on Earth several Hundred Years already, and indeed I look for no other than this which we already have; but, as *Isaiah* saith, *Thy silver is become dross, thy wine is mixt with water, Isa. 1. ver. 22.* This Gospel being thus corrupted by false Teachers, they having had so much Liberty of Conscience to Preach their Damnable Heresie, even to the fulfilling of these words; that it is now full time to refine it again, as the Lord saith by the same Prophet, *And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And I will restore thy Judges as at the first, and thy Counsellors as at the beginning, ver. 25, 26.*

So I conclude as I told you before, that there is no other Gospel but this which we have already, onely it shall be refined, those false Teachers shall be destroyed, according to that of *Jeremiah*, *Wo be unto the Pastors that destroy, and scatter the Sheep of my Pasture, Jer. 23. ver. 1.*

Now then we must consider when these things shall be, as signified by this Angel, that does fly through the midst of Heaven, with this Everlasting Gospel, to Preach to them that dwell upon the Earth.

I hope I have already satisfied you, that this thirteenth Chapter of the *Revelations* doth shew you the Destruction of the Pope and the *French King*; now after their Destruction, appeareth this Angel, and immediately after (to the very next thing, before *Babylon* is utterly destroyed) cometh this Everlasting Gospel; for after this Angel appeared with the Everlasting Gospel, there followed another Angel, saying, *Babylon is fallen, is fallen*, Rev. 14. ver. 8. Therefore I justly conclude, that as soon as *France* and *Rome* is conquered, this Everlasting Gospel will soon appear, and be preached unto the whole Earth, according to this Text, which may be justly imputed the thing which so many Writers have long sought for, that is, the Calling of the Gentiles, and Conversion of the Jews, the time I suppose is much nearer than many do expect. But I shall endeavour to give you farther Satisfaction in a little time, but at present it may be improper, so I shall leave you to consider it.

I Oft have promised you to write again,
 And still I hope it will not be in vain:
 But if I write, it will be in such sort,
 That some will scarcely thank me for't;
 But what care I: I'll give each one his due,
 And write no more than what I find is true.

If with your Natures it does not agree,
 Pray thank your selves, and blame not me :
 For of a truth I do you assure,
 Justice and Judgment you will soon procure
 To punish sinners for such Villany,
 As for Destruction now so loud doth cry.
 This very thing you must now understand,
 That the Just God cometh with a heavy hand;
 Though long he suffers, yet at last you'll know
 He comes himself, and gives the fatal blow,
 As its due Reward, and what is just,
 In recompence to those that in him trust.
 So for the present it is my intent
 To give you notice, that you may repent.
 Let *Nineveh's* success put you in mind
 That true Repentance will much favour find;
 But don't neglect it, till you see your fate,
 And then at last repent, when it's too late,
 As *Sodom* did; but when they would have turn'd
 The City on their heads was all quite burn'd.
 So perhaps now you may give o'r your Plots
 When *Ketch* hath ty'd you up in sliding knots
 But then 'twill be too late to make your moan,
 For it's well known, *Tyburn* refuseth none.
 When Murder does so loud for Vengeance
 cry,
 To *Tyburn* you must go, and surely die.
 Therefore let those that did not act the thing,
 Say all with me, God Bless *William* our King.

Papist. But what do you think will be-
 come of all these Plotters? You often said
 long before this Plot broke out, that they
 would not give over Plotting, until some of
 them were hanged, and now I suppose your
 words will come to truth.

Protest.

Protest. Truly I cannot speak against my Conscience, I had rather see them hang'd than that I should be found in a Lye, but many have often observ'd that what I say usually proves true, and I doubt not but all that are catch'd will be hang'd, and then the rest I hope will sing a new Song: For they having had so much Favour shewn them ever since King *William* came to the Throne, that they were grown most intolerably impudent, it had been good for them and the Nation too, had some of them been hang'd seven years ago, as indeed many deserv'd it for their Treasonable Tongues. In the Reign of King *James*, a Man could not speak the least Word imaginable against him but it was Death; nay, half a Word against King *James* was imputed High-Treason, and indeed I may truly say, that they would hang a Man for thinking: But since King *William* came to the Throne there has been nothing imputed Treason. They might say and swear what they pleas'd; nay, if one of their own Gang should say to them, *You speak Treason*, they would immediately swear, *There was nothing imputed Treason against King William, for God would not suffer him to hang any Man*; but now I hope they will find that God will suffer them to be hang'd. Truly, I have often told you that our present King *William's* Life is preserv'd by the most wonderful Power of God, and now I hope they see it; and though his Majesty has been so favourable many years, they must not expect to reign in their Villainy for ever,

ever; for as God is merciful and long-suffering, so is King *William*; therefore we may truly say that King *William* is a Man after God's own Heart, as *David* was: Yet though long-suffering God doth certainly punish severely at last, and why may not our King? it is no more but Justice and Equity, and such God requires at the hands of all Princes; but except King *William* can do it himself, we shall find little Justice in this Nation.

Papist. I must confess they had too much liberty, Justice favour'd them so much, which hardened them in their Rebellion, they thought they should have reigned so for ever, but now I see they were under a mistake.

Protest. Truly may I say, that this time was that which *Isaiah* mentioned, that there was no Justice in the Nation: for when Men have been carried before a Justice of the Peace, for such things as might have been imputed High-Treason, a Justice would do nothing to them but set them at Liberty again; yes, perhaps a Justice might call them Rascals, and say they were Trumpeters of Rebellion, and perhaps threaten them what they would do the next time: But as those Rascals were Trumpeters, they could not sound without a Trumpet; and certain it is, the Devil was the Trumpet, and such Justices the Mouth-piece which gave them Utterance; for had Justice pass'd on them, those Rascals could have trumpeted no more; but for want of Justice they were hardened in Villany, even to the worst of Crimes that
ever

ever was hatch'd or imagined since the Creation. It was a very ill thing in *David's* Servant in killing *Saul*, but *David* gave him his just Reward, and hang'd his Servant for that wicked Murder; yet one would think there were great Difference betwixt *Saul* and King *William*; *Saul* was then dejected of God, and turn'd out of his Throne, as King *James* now is; and King *William* is now set on the Throne by the Command of God, as *David* then was; therefore the Crime seemeth so much the greater, in laying violent hands to murder the Lord's last Anointed, and to bring in him whom the Lord hath dejected.

It was a very ill thing in taking off the Head of King *Charles* the First, which they pretend they did by Law and Justice; yet the stain of that very thing will not be forgotten as long as the Nation endures. *England* is held in Derision by all Nations in *Europe* for that very thing to this very Day, and ever will be: What then can wash away this Stain, which is seventy times seven worse than the former now engraven on the Foreheads of every one that profess the Church of *Rome*: For this most intolerable Design of laying violent hands to murder the best of Princes. shall they not receive their just Reward? Did *Mordecai* destroy all for their wicked Conspiracies, and shall not King *William* destroy some? should he not, they would plot again: Did the Blood of K. *Charles* the First cry unto all Nations, and shall not all these wicked Murders and Treacheries against all Protestant Kings and Princes, cry unto Heaven,

ven, *is the Lord now asleep, or will he not see all these things, think you?* I doubt not but it is all recorded, both in Heaven and Earth, for an everlasting Memorial, to the Shame and Confusion of the Actors and their Predecessors for ever, and not only Shame and Confusion to the Actors, but Damnation; for the Lord saith, *he that resisteth the Power of God, resisteth to himself Damnation*: Therefore I doubt it was to little purpose that some of them received Absolution at Tyburn; so, as they lived in Wickedness, they died in Sin, justifying themselves in their murderous Designs; but the Lord saith, *he that justifieth himself, is condemned of the Lord*: But I shall leave it to others to consider.

Papist. I must confess it was a very wicked Design that they had undertaken; but I understand they were deluded by the *French King*, he promising them very great Revenues of great Riches and Honour, preferring them to great Power and Dignity for their Pains; so those fair Promises bewitched them to all manner of Wickedness, which at last proveth their own Destruction.

Protest. But were they not as great Fools as Knaves; did you ever know the *French King* perform one Tittle of either Word or Oath? How did the *French King* serve his Grace the Duke of *Schomberg*, after many fair Promises? as soon as the Duke had set the *French King* free in his Kingdom, instead of a Reward, he would had taken off his Head, had he not

not fled the Nation. I might mention several other such Recompences which this *French* King hath bestowed on others; but it being so publickly known already, I may omit it, and how could those silly treacherous Knaves expect any other at his hands, had they accomplish'd their Design, but to have been all rewarded according to their Works, as it is certain Blood requireth Blood; had they not been hanged for that wicked Fact, I say peradventure they had done it, and made their escape for that time, I will presume to say, that the *French* King would have hanged every one of them in a little time: Perhaps he might have entertained them until he had purchased his design and destroyed all *English* Protestants, but no doubt as soon as he had seen his Opportunity, he would have alledged something or other against them, had it been right or wrong, but something to be sure would have been found against them to hang them; for I will engage he would not have trusted them to have lived under him, for fear they should murder him as well as others; and indeed; I suppose he might have Cause enough of such Suspicion: I doubt not but the least Offence imaginable offered by the *French* King, would have moved their blood-thirsty Spirits to have killed him also. For, undoubtedly, such blood-thirsty Traitors as those, make no Conscience of whom, or what they kill; they will as soon kill *French* as *Dutch*, as soon kill *Turks* as *Jews*,

I doubt not but if they had killed our King and escaped, they would soon have ventured on others. But, as I told you before, the *French King* would, without doubt, have soon tied them up; so I perceive they were born to be hang'd, and cou'd not escape it; therefore it is best to tie them up before they have done any more Mischief, lest it should be said unto us, as the Jester said to King *James* the First, that when the Person there occasioned their Discourse, by killing three Men, the Jester told the King that he had killed two of the three; the King desiring to know how he made it out, he replied, That when that Person had killed the first, he ought to have been hang'd, and had he not had the King's Pardon for the Former, he could not have killed the Latter; so it appeared that the King's Pardon was the Death of two Men; so the King vowed never to Pardon Murder again.

*If that were all he had for his good Will,
His saving Pardons should no more Men kill.*

Papist. Perhaps, as you say, the *French King* might have deceived them as well as others: There is indeed little trust to one that never was true, for I never did hear that ever he was so good as his Promise to any Person whatsoever; and, in my Opinion, the Nations, I mean all Nations, Kings and Princes, have as just Cause to inflict those cursed Crimes on the *French King*, he being the Ring-leader and Actor of all; for without

out his Assistance, our *English* could have done nothing; but he, through his Deceit, thought to have made our *English* Fools the Instruments of this cursed Crime for his own Interest, under Pretence of Settling King *James* in *England* again; when it had been brought to that, I perceive he would have overcome all, and have been King here himself; so, could he have gained this Nation, he would soon have confounded all other Nations; but by the Blessing of the most High God he was prevented.

Protest. Now I perceive you are much in the right of it, and I doubt not but all Foreign Princes will consider the same, and some of his own poor silly Slaves too, which have been so inhumanely governed by his *Turkish* Majesty: I doubt not but his *Turkish* Cowardly Majesty will soon feel the Effects of his deceitful Projects. He dareth not to appear in the Field, but lies lurking about, working all by Treachery, but I suppose that this Summer will be too hot for him; I suppose he must take a Journey to *Rome*, to get his Holiness's Pardon for this accursed Crime, and then we shall have a very good Excuse to go to *Rome* after him, as we did to *France* after King *James*: but then have at the Pope, there is but one remove more, they must both pack away to Hell together, and then the World will be at Peace in a little time: But as long as *Rome* standeth, the World cannot enjoy Peace. So God bless King *William*, and hasten the day of this great Delivery from Popish Tyranny
and

and Slavery, that we may once more enjoy Justice; that the Lord may fulfil his most gracious Promise as *Isaiah* saith, *I will restore thy Judges as at the first, and thy Counsellours as at the beginning; afterwards thou shalt be called the City of Righteousness, the faithful City.* Isa. i. ver. 26. I doubt not but these days are near at hand that Justice shall be restored; but first we must see the Destruction of the Transgressors and of the Sinners: They that forsake the Lord shall be consumed, and then the People of God shall enjoy most Glorious Flourishing Days. So farewell.

P S A L M

P S A L M LXII.

MY Soul to God shall give good heed,
 And him alone attend :
 For why? my health and hope to speed,
 Doth whole on him depend.

For he alone is my defence,
 My Rock, my Health, and Aid:
 He is my stay, that no pretence
 Shall make me much dismayd.

O wicked folk, how long will ye
 Use craft? Sure ye must fall :
 For as a rotten hedge ye be,
 And like a tottering wall.

Whom God doth love ye seek always
 To put him to the worse :
 Ye love to lie, with mouth ye praise;
 And yet your heart doth curse.

Yet still my Soul doth whole depend
 On God my chief desire:
 From all ill feats me to defend :
 None but him I require.

He is my Rock, my Fort, and Tower,
 My Health is of his grace :
 He doth support me, that no Power
 Can move me out of place.

God is my glory, and my health,
 My Soul's desire and lust :
 My Fort, my Strength, my Stay, my Wealth,
 God is my only trust. Now

NOW I have writ this little Book,
I hope it may suffice;
But yet some spiteful Knaves I look
For it will me despise.

But if they do, it will be just
As it was heretofore,
When I was into Prison thrust,
And not deserv'd therefore.

When I was settl'd well indeed,
I thought as might a Fool;
My Trade did well supply my need,
Beside I taught a School.

Because I came out of the West,
Where *Monmouth's* Men were hung;
It is too true to make a Jest,
I was in Prison flung.

Yet I my Life do still obtain,
And yet I live in hope
That I may live to write again,
Or else to make a Rope.

Therefore pray cease from all your Plots
Against the Royal Throne,
Or Halsters will be all your Lots,
The Gallows now doth claim its own.

And then I shall have Work enough,
To make each one a Rope;
And if I can get Tools and Stuff,
I'll send one to the Pope.

I need

150 Great Britain's Glory.

I need not fear, tho' you me hate ;
My store's already gone :
Therefore indeed you'll come too late,
Except you break my Bone.

For when a Sparrow is clean pluck'd,
No Feathers she hath on ;
And I shall have a safe Conduct,
When I am from you gone.

For now I have no dwelling-place,
As I had heretofore ;
I may with sorrow take my race,
And you'll not find me more.

Now, Devil, come and take thy due,
For now the time is come,
That never a Papist thou wilt view
Betwixt this place and *Rome*.

Another Pope shall ne'er be found ;
Beside I do not fear,
Ere long thou wilt with Chains be bound
For just a Thousand Year.

If thou delay the time, I'll say,
And so I end my Song ;
I will say, thou art lazy, and I'll away,
Because I'll take no wrong.

Farewel.

F I N I S.

